The TWENTIETH CENTURY STORY OF THE CHRIST

J. Newton Parker.

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THE TWENTIETH CENTURY STORY OF THE CHRIST

AN INTERWEAVING OF THE FOUR GOSPELS

BEING A TRANSLATION INTO

MODERN ENGLISH

MADE FROM THE ORIGINAL GREEK (WESTCOTT AND HORT'S TEXT) BY A COMPANY OF ABOUT TWENTY SCHOLARS REPRESENTING VARIOUS SECTIONS OF THE CHRISTIAN CHURCH

THE HARMONY ARRANGED BY HENRY T. SELL, D.D.

NEW YORK

Fleming H. Revell Company

CHICAGO

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FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

PREFACE

THE purpose of this volume is to place before the general reader a continuous story of the life of the Christ. It is an interweaving of the four gospels to make a complete and unbroken narrative of the most influential events in the world's history.

The text used is that of The Twentieth Century New Testament. A translation into modern English made from the original Greek (Westcott and Hort's Text) by a company of about twenty scholars representing the various sections of the Christian Church. For the principles upon which this translation was made see the Preface to The Twentieth Century New Testament in pages following.

These chapters tell their own story—no words are added to connect up the different narratives. Where there is more than one account of the same words or events, that which seemed the most graphic, and best to give the story, has been chosen. Sometimes where the meaning could not be well, or wholly, expressed by one gospel account two or more follow each other, but this is rare.

To tell the whole story of the Christ's life, so far as it has been recorded by the four evangelists, and to tell it in the most interesting way, with a due regard for all the points of scholarship involved, has been the aim kept constantly in view.

For the convenience of the general reader this story is divided into nine natural divisions, or sections:

1. Preparation, Childhood and Youth of Jesus Christ.
2. The Beginning of His Work.
3. His Early Work in Judaea.
4. The First Period of His Work in Galilee.
5. The Second Period of His Work in Galilee.
6. The Third Period of His Work in Galilee.
7. His Work in Perea.
8. Passion Week.
9. The Risen Life.

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To get the most profit out of this book it will be best for the reader to study and keep constantly in mind the matter set forth under the section heads—see pages nine to fourteen. In sections eight and nine the great events of the Christ's last days on earth are specially captioned.

Under the chapter subheads are placed the New Testament references of the passages from which this continuous narrative is compiled. Here also may be found the Old Testament references. In some instances the references for the chapter are placed under the first subhead. In the latter case, as in all cases, these Scriptural references follow the order of the textual passages, with spaces between them. The abbreviation "Cm." —compare—calls attention to parallel passages in the other Gospels.

No attempt is made to harmonize certain passages which will not harmonize. Four stories of any event, told by independent and reliable witnesses, can never be made to harmonize exactly.

Our thanks are due Stevens and Burton's Harmony of The Gospels for the order of events generally followed.

H. T. S.

EXTRACT FROM THE PREFACE TO

THE TWENTIETH CENTURY NEW TESTAMENT

from which this STORY OF THE CHRIST *is compiled.*

A Translation into Modern English

"ENGLISH-SPEAKING people of to-day have not, until quite recently, had the opportunity of reading the Bible in the English of their own time. Though in the course of the last hundred years the Bible has been translated into the vernacular of most countries, the language of our Bible remains the English of three hundred years ago.

"This translation of the New Testament is an endeavour to do for the English-speaking people what has been done already for the people of almost all other countries—to enable them to read the most important part of their Bible in that form of their own language which they themselves use. It had its origin in the recognition of the fact that the English of the Authorized Version (closely followed in that of the Revised Version), though widely valued for its antique charm, is in many passages difficult, or even quite unintelligible to the modern reader. The retention, too, of a form of English no longer in common use is liable to give the impression that the contents of the Bible have little to do with the life of to-day. The Greek used by the New Testament writers was not the Classical Greek of some centuries earlier, but the form of the language spoken in their own day. Moreover, the writers represent those whose utterances they record as using the words and phrases of every-day life.

"We believe that the New Testament will be better understood by modern readers if presented in a modern form; and that a translation of it, which presents the original in an exalted literary and antiquated dress, cannot, despite its "aroma" and the tender memories that have gathered around it, really make the New Testament for the reader of to-day the living reality that it was to its first readers."

THE TRANSLATORS.

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DEDICATION

TO THE LOVER OF OUR LORD

Luke 1:2–4 Many attempts have been already made to draw up an account of those events which have reached their conclusion among us, just as they were reported to us by those who from the beginning were eye witnesses, and afterwards became bearers of the Message. And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you, in order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others.

PROLOGUE

John 1:1–18 / Gen. 1:1; Ps. 33:6

In the Beginning the Word was;
And the Word was with God;
And the Word was God.

He was in the Beginning with God;
Through him all things came into being,
And nothing came into being apart from him.
That which came into being in him was Life;
And the Life was the Light of Man;
And the Light shines in the darkness,
And the darkness never overpowered it.

There appeared a man sent from God, whose name was John;
He came as a witness—to bear witness to the Light
That through him all men might believe.
He was not the Light,
But he came to bear witness to the Light.

That was the True Light which enlightens every man coming into the world.
He was in the world;
And through him the world came into being—
Yet the world did not know him.

He came to his own—
Yet his own did not receive him.
But to all who did receive him he gave power to become Children of God—
To those who believe in his name.
For not to natural conception, nor to human instincts, nor to will of man did they owe the new Life,
But to God.

And the Word became Man and dwelt among us,
We saw his glory—the glory of the Only Son sent from the Father,
Full of love and truth.
John bears witness to him; he cried aloud, for it was he who spoke—
" ' He who is Coming ' after me is now before me,

For he was ever First";
Out of his fulness we have all received some gift,
Gift after gift of love;
For the Law was given through Moses,
Love and truth came through Jesus Christ.
No man has ever yet seen God;
God the Only Son, who is ever with the Father—
He has revealed him.

SECTION ONE

PREPARATION
CHILDHOOD AND YOUTH

From the Birth of Jesus Christ until
the Coming of John the Baptist

CHAPTERS ONE TO FIVE

CHAPTER ONE

The beginning of the good news about Jesus Christ

The Proclamation of the Messenger

Mark 1:1–3
Mal. 3:1; Isa. 40:3

It is said in the Prophet Isaiah—

"Behold! I send my Messenger before thy face;
He shall prepare thy way."
"The voice of one crying aloud in the Wilderness:
Make ready the way of the Lord,
Make his paths straight."

The Birth of John the Baptist foretold

Luke 1:5–25
Num. 6:3; Mal. 4:5, 6

In the reign of Herod, King of Judaea, there was a priest named Zechariah, who belonged to the Division called after Abijah, His wife, whose name was Elizabeth, was also a descendant of Aaron. They were both righteous people, who lived blameless lives, guiding their steps by all the commandments and ordinances of the Lord. But they had no child, Elizabeth being barren and both of them were advanced in years.

One day, when Zechariah was officiating as priest before God, during the turn of his Division, it fell to him by lot, in accordance with the practice among the priests, to go into the Temple of the Lord and burn incense; and, as it was the Hour of Incense, the people were all praying outside. And an angel of the Lord appeared to him, standing on the right of the Altar of Incense. Zechariah was startled at the sight and was awe-struck. But the angel said to him:

"Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth shall bear you a son, whom you shall call by the name John. He shall be to you a joy and a delight; and many shall rejoice over his birth. For he shall be great in the sight of the Lord; he shall not drink any wine or strong drink, and he shall be filled with the Holy Spirit from the very hour of his birth, and shall reconcile many of the Israelites to the Lord their God. He shall go before him in the spirit and with the power of Elijah, 'to reconcile fathers to their children' and the disobedient to the wisdom of the righteous, and so make ready for the Lord a people prepared for him."

"How can I be sure of this?" Zechariah asked the angel. "For I am an old man and my wife is advanced in years."

"I am Gabriel," the angel answered, "who stands in the presence of God, and I have been sent to speak to you and to bring you this good news. And now you shall be silent and unable to speak until the day when this takes place, because you did not believe what I said, though my words will be fulfilled in due course."

Meanwhile the people were watching for Zechariah, wondering at his remaining so long in the Temple. When he came out, he was unable to speak to them, and they perceived that he had seen a vision there. But Zechariah kept making signs to them, and remained dumb. And, as soon as his term of service was finished, he returned home.

After this his wife, Elizabeth, expecting to become a mother, lived in seclusion for five months.

"This is what the Lord has done for me," she said, "now that he has deigned to take away the reproach under which I have been living."

CHAPTER TWO

The Birth of Jesus foretold

Luke 1:26–38
Isa. 9:6, 7; Ps. 2:7

Six months later the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a maiden there who was betrothed to a man named Joseph, a descendant of David. Her name was Mary. Gabriel came into her presence and said:

"Hail, you who have been highly favoured! The Lord is with you."

Mary was much disturbed at his words, and was wondering to herself what such a greeting could mean, when the angel spoke again:

"Do not be afraid, Mary, for you have found favour with God. And now, you shall be with child and give birth to a son, and you shall give him the name Jesus. The child shall be great and shall be called 'Son of the Most High,' and the Lord God will give him the throne of his ancestor David, and he shall reign over the descendants of Jacob for ever; and to his kingdom there shall be no end."

"How can this be?" Mary asked the angel. "For I have no husband."

"The Holy Spirit shall descend upon you," answered the angel, "and the Power of the Most High shall overshadow you; and therefore the child will be called 'holy,' and 'Son of God.' And Elizabeth, your cousin, is herself also expect-

ing a son in her old age; and it is now the sixth month with her, though she is called barren; for no promise from God shall fail to be fulfilled."

"I am the servant of the Lord," exclaimed Mary; "let it be with me as you have said."

Then the angel left her.

The Annunciation to Joseph

Matt. 1:18–25
Cm. Luke 2:1–7
Isa. 7:14

The birth of Jesus Christ took place as follows:—His mother Mary was betrothed to Joseph, but, before the marriage took place, she found herself to be with child by the power of the Holy Spirit. Her husband, Joseph, was a religious man, and being unwilling to expose her to contempt, resolved to put an end to their betrothal privately. He had been dwelling upon this, when an angel of the Lord appeared to him in a dream.

"Joseph, son of David," the angel said, "do not be afraid to take Mary for your wife, for her child has been conceived by the power of the Holy Spirit. She shall give birth to a son; and you shall give him the name Jesus, for it is he who shall save his people from their sins."

All this happened in fulfilment of these words of the Lord in the Prophet, where he says—

'Behold! the virgin shall be with child and shall give birth to a son,
And they will give him the name Immanuel'

—a word which means 'God is with us.' When Joseph awoke from his sleep, he did as the angel of the Lord had directed him. He made Mary his wife, but did not live with her as her husband until after the birth of her son; and to the son he gave the name Jesus.

Mary's Visit to Elizabeth

Luke 1:39–56
Ps. 104:1; 1 Sam. 1:11; Ps. 126:3; 111:9; Ps. 103:17; Job 12:18, 19; 5:11; Ps. 107:9; Isa. 41:8, 9; Ps. 98:3

Soon after this Mary set out, and made her way quickly into the hill-country, to a town in Judah; and there she went into Zechariah's house and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child moved within her, and Elizabeth herself was filled with the Holy Spirit, and cried aloud:

"Blessed are you among women, and blessed is your unborn child! But how have I this honour, that the mother of my Lord should come to me? For, as soon as your greeting reached my ears, the child moved within me with delight! Happy indeed is she who believed that the promise which she received from the Lord would be fulfilled."

And Mary said:

" My soul exalts the Lord,
My spirit delights in God my Saviour;
For he has remembered his servant in her lowliness;
And from this hour all ages will count me happy!

Great things has the Almighty done for me;
And holy is his name.
From age to age his mercy rests
On those who reverence him.

Mighty are the deeds of his arm;
He scatters the proud with their own devices,
He casts down princes from their thrones, and the lowly he uplifts,
The hungry he loads with gifts, and the rich he sends empty away.

He has stretched out his hand to his servant Israel,
Ever mindful of his mercy
(As he promised to our forefathers)
For Abraham and his race for ever."

Mary stayed with Elizabeth about three months, and then returned to her home.

CHAPTER THREE

The Birth of John the Baptist

Luke 1:57–80
Ps. 41:13; Ps. 111: 9; Ps. 18:2; 89: 24; Ps. 106:10; Mic. 7:20; Ps. 105:8; Mal. 3:1; Isa. 9:2

When Elizabeth's time came, she gave birth to a son; and her neighbours and relations, hearing of the great goodness of the Lord to her, came to share her joy. A week later they met to circumcise the child, and were about to call him " Zechariah " after his father, when his mother interposed:

" No, he is to be called John."

" You have no relation of that name! " they exclaimed; and they made signs to the child's father, to find out what he wished the child to be called. Asking for a writing-tablet, he wrote the words—' His name is John.' Everyone was surprised; and immediately Zechariah recovered his voice and the use of his tongue, and began to bless God. All their neighbours were awe-struck at this; and throughout the hill-country of Judaea the whole story was much talked about; and all who heard it kept it in mind, asking one another— " What can this child be destined to become? " For the Power of the Lord was with him.

Then his father Zechariah was filled with the Holy Spirit, and, speaking under inspiration, said:

"Blessed is the Lord, the God of Israel,
Who has visited this people and wrought their deliverance,
And has raised up for us the Strength of our Salvation,
In the House of his servant David—

As he promised by the lips of his holy Prophets of old
Salvation from our enemies and from the hands of all that hate us,
Showing mercy to our forefathers,
And mindful of his sacred Covenant.

This was the oath which he swore to our forefather Abraham—
That we should be rescued from the hands of our enemies,
And should serve him without fear in holiness and righteousness,
In his presence all our days.

And thou, Child, shall be called Prophet of the Most High,
For thou shalt go before the Lord to make ready his way,
To give to his people the knowledge of salvation
In the forgiveness of their sins,

Through the tender mercy of our God,
Whereby the Dawn will break on us from Heaven,
To give light to those who dwell in darkness and the shadow of death,
And guide our feet into the Way of Peace."

The child grew and became strong in spirit; and he lived in the Wilds till the time came for his appearance before Israel.

CHAPTER FOUR

The Birth of Jesus

Luke 2:1–7
Cm. Matt. 1:18–22

About that time an edict was issued by the Emperor Augustus that a census should be taken of the whole Empire. This was the first census taken while Quirinius was Governor of Syria. And every one went to his own town to be registered. Among others Joseph went up from the town of Nazareth in Galilee to Bethlehem, the town of David, in Judaea—because he belonged to the family and house of David—to be registered with Mary, his betrothed wife, who was about to become a mother. While they were there her time came, and she gave birth to her first child, a son. And because there was no room for them in the inn, she swathed him round and laid him in a manger.

The Angels and the Shepherds
Luke 2:8–20

In that same country-side were shepherds out in the open fields, watching their flocks that night, when an angel of the Lord suddenly stood by them, and the Glory of the Lord shone around them; and they were seized with fear.

"Have no fear," the angel said. "For I bring you good news of a great joy in store for all the nation. This day there has been born to you, in the town of David, a Saviour, who is Christ and Lord. And this shall be the sign for you. You will find the infant swathed, and lying in a manger."

Then suddenly there appeared with the angel a multitude of the heavenly Host, praising God, and singing—

"Glory to God on high,
And on earth peace among men in whom he finds pleasure."

Now, when the angels had left them and gone back to Heaven, the shepherds said to one another:

"Let us go at once to Bethlehem, and see this thing that has happened, of which the Lord has told us."

So they went quickly, and found Mary and Joseph, and the infant lying in a manger; and, when they saw it, they told of all that had been said to them about this child. All who heard the shepherds were astonished at their story, while Mary treasured up all that they said, and dwelt upon it in her thoughts. And the shepherds went back, giving glory and praise to God for all that they had heard and seen, as it had been told them.

The Circumcision
Luke 2:21

Eight days after the birth of the child, when it was time to circumcise him, he received the name of Jesus—the name given him by the angel before his conception.

The Presentation in the Temple

Luke 2:22–39
Lev. 12:6; Exod. 13:2; Lev. 12:8; Isa. 40:5; 52:10; Isa. 42:6; 49:6

When the period of purification of mother and child, enjoined by the Law of Moses, came to an end, his parents took the child up to Jerusalem to present him to the Lord, in compliance with the Law of the Lord that 'every first-born male shall be dedicated to the Lord,' and also to offer the sacrifice enjoined in the Law of the Lord—'a pair of turtle-doves or two young pigeons.'

There was at that time in Jerusalem a man named Simeon, a righteous and devout man, who lived in constant expectation of the Consolation of Israel, and under the guidance of the Holy Spirit. It had been revealed to him by the Holy Spirit that he should not die until he had seen the Lord's Christ. Moved by the Spirit, Simeon came into the Temple Courts, and, when the parents brought in the child Jesus, to do for him what

was customary under the Law, Simeon himself took the child in his arms, and blessed God, and said:

> "Now, Lord, thou wilt let thy servant go,
> According to thy word, in peace,
> For my eyes have seen the Salvation—
> Which thou hast prepared in the sight of all nations
> A Light to bring light to the Gentiles,
> And to be the glory of thy people Israel."

While the child's father and mother were wondering at what was said about him, Simeon gave them his blessing, and said to Mary, the child's mother:

"This child is appointed to be the cause of the fall and rise of many in Israel, and to be a sign much spoken against —yes, the sword will pierce your own heart—and so the thoughts in many minds will be disclosed."

There was also a Prophetess named Hannah, a daughter of Phanuel and of the tribe of Asher. She was far advanced in years, having lived with her husband for seven years after marriage, and then a widow, till she had reached the age of eighty-four. She never left the Temple Courts, but, fasting and praying, worshiped God night and day. At that moment she came up, and began publicly to thank God and to speak about the child to all who were looking for the deliverance of Jerusalem.

When the child's parents had done everything enjoined by the Law of the Lord, they returned to Galilee to their own town of Nazareth.

CHAPTER FIVE

The Visit of the Wise Men

Matt 2:1–12
Mic. 5:2

After the birth of Jesus at Bethlehem in Judaea, in the reign of King Herod, some Astrologers from the East arrived in Jerusalem, asking:

"Where is the new-born King of the Jews? for we saw his star in the east, and have come to do homage to him."

When King Herod heard of this, he was much troubled, and so, too, was all Jerusalem. He called together all the Chief Priests and Teachers of the Law in the nation, and questioned them as to where the Christ was to be born.

"At Bethlehem in Judaea," was their answer; "for it is said in the Prophet—

> 'And thou, Bethlehem in Judah's land,
> Art in no way least among the chief cities of Judah;
> For out of thee will come a Chieftain
> One who will shepherd my people Israel.'"

Then Herod secretly sent for the Astrologers, and ascertained from them the date of the appearance of the star; and, sending them to Bethlehem, he said: "Go and make careful inquiries about the child, and, as soon as you have found him, bring me word, that I, too, may go and do homage to him."

The Astrologers heard what the King had to say, and then continued their journey. And the star which they had seen in the east led them on, until it reached, and stood over, the place where the child was. At the sight of the star they were filled with joy. Entering the house, they saw the child with his mother Mary, and fell at his feet and did homage to him. Then they unpacked their treasures and offered to the child presents of gold, frankincense, and myrrh. But afterwards, having been warned in a dream not to go back to Herod, they returned to their own country by another road.

The Flight into Egypt

Matt. 2:13–23
Hos. 11:1

After they had left, an angel of the Lord appeared to Joseph in a dream, and said:

"Awake, take the child and his mother, and seek refuge in Egypt; and stay there until I bid you return, for Herod is about to search for the child, to put him to death."

Joseph awoke, and, taking the child and his mother by night, went into Egypt, and there he stayed until Herod's death; in fulfilment of these words of the Lord in the Prophet, where he says—

'Out of Egypt I called my Son.'

When Herod found that he had been trifled with by the Astrologers, he was very angry. He sent and put to death all the boys in Bethlehem and the whole of that neighbourhood, who were two years old or under, guided by the date which he had ascertained from the Astrologers. Then were fulfilled these words spoken in the Prophet Jeremiah, where he says—

'A voice was heard in Ramah,
Weeping and much lamentation;
Rachel, weeping for her children,
Refused all comfort because they were not.'

But, on the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt, and said:

"Awake, take the child and his mother, and go into the Land of Israel, for those who sought to take the child's life are dead."

And he awoke, and, taking the child and his mother, went into the Land of Israel. But, hearing that Archelaus had succeeded his father Herod as King of Judaea, he was afraid

to go back there; and, having been warned in a dream, he went into the part of the country called Galilee. And there he settled in the town of Nazareth, in fulfilment of these words in the Prophets—'He will be called a Nazarene.'

Boyhood

Luke 2:40
Cm. Matt. 2:23

The child grew and became strong and wise, and the blessing of God was upon him.

The Jerusalem Visit

Luke 2:41–52

Every year the child's parents used to go to Jerusalem at the Passover Festival. When Jesus was twelve years old, they went according to custom to Jerusalem, and had finished their visit; but, when they started to return, the boy Jesus remained behind in Jerusalem, without their knowing it. Thinking that he was with their fellow-travellers, they went one day's journey before searching for him among their relations and acquaintances; and then, as they did not find him, they returned to Jerusalem, searching everywhere for him. It was not till the third day that they found him in the Temple Courts, sitting among the Teachers, now listening to them, now asking them questions. All who listened to him marvelled at his intelligence and his answers. His parents were amazed when they saw him, and his mother said to him:

"My child, why have you treated us like this? Your father and I have been searching for you in great distress."

"What made you search for me?" he answered. "Did not you know that I must be in my Father's House?"

His parents did not understand what he meant. However he went down with them to Nazareth, and submitted himself to their control; and his mother treasured all that was said in her heart.

And Jesus grew in wisdom as he grew in years, and 'gained the blessing of God and men.'

SECTION TWO

THE BEGINNING OF THE WORK

From the coming of John the Baptist until the public appearance of Jesus Christ in Jerusalem

CHAPTERS SIX TO NINE

CHAPTER SIX

The Baptist and his Message

Luke 3:1–6
Cm. Matt. 3:1–12
Mark 1:1–8
Luke 3:1–20
Is. 40:3–5
Matt. 3:4–12
Cm. Luke 3:7–9
2 Kings 1:8
Luke 3:10–18
Ps. 118:26

In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was Governor of Judaea, Herod Ruler of Galilee, and his brother Philip Ruler of the territory comprising Ituraea and Trachonitis, and Lysanias Ruler of Abilene, and when Annas and Caiaphas were High Priests, a Command from God came to John, the son of Zechariah, while he was in the Wilderness. And John went through the whole district of the Jordan, proclaiming a baptism upon repentance, for the forgiveness of sins. This was in fulfilment of what is said in the writings of the Prophet Isaiah—

> ' The voice of one crying aloud in the Wilderness:
> " Make ready the way of the Lord,
> Make his paths straight.
> Every chasm shall be filled,
> Every mountain and hill shall be levelled,
> The winding ways shall be straightened,
> The rough roads made smooth,
> And all mankind shall see the Salvation of God."'

John wore clothing made of camels' hair, with a belt of leather round his waist, and his food was locusts and wild honey. At that time Jerusalem, and all Judaea, as well as the whole district of the Jordan, went out to him and were baptized by him in the river Jordan, confessing their sins.

When, however, John saw many of the Pharisees and Sadducees coming to receive his baptism, he said to them:

" You brood of vipers! Who has prompted you to seek refuge from the coming judgment? Let your life, then, prove your repentance; and do not think that you can say among yourselves, ' Abraham is our ancestor,' for I tell you that out of these very stones God is able to raise descendants for Abraham! Already the axe is lying at the root of the trees. Therefore every tree that fails to bear good fruit will be cut down and thrown into the fire. I, indeed, baptize you with water to teach repentance; but He who is Coming after me is more powerful than I, and I am not fit even to carry his

sandals. He will baptize you with the Holy Spirit and with fire. His winnowing-fan is in his hand, and he will clear his threshing-floor, and store his grain in the barn, but the chaff he will burn with inextinguishable fire."

"What are we to do then?" the people asked.

"Let the man who has two coats," answered John, "share with him who has none; and the man who has food do the same."

Even tax-gatherers came to be baptized, and said to John:

"Teacher, what are we to do?"

"Do not collect more than you have authority to demand," John answered.

And when some soldiers on active service asked "And we—what are we to do?" he said:

"Never use violence, or exact anything by false accusation; and be content with your pay."

Then, while the people were in suspense, and were all debating with themselves whether John could be the Christ, John, addressing them all, said:

"His winnowing-fan is in his hand, that he may clear his threshing-floor, and store the grain in his barn, but the chaff he will burn with inextinguishable fire."

And so with many different exhortations John told his Good News to the people.

CHAPTER SEVEN

Baptism of Jesus

Matt. 3:13–17
Cm. Mark 1:9–11;
Luke 3:21, 22.
Ps. 2:7; Isa. 42:1

Then Jesus came from Galilee to the Jordan, to John, to be baptized by him. But John tried to prevent him.

"It is I," he said, "who need to be baptized by you; why then do you come to me?"

"Let it be so for the present," Jesus answered, "since it is fitting for us thus to satisfy every claim of religion."

Upon this, John consented. After the baptism of Jesus, and just as he came up from the water, the heavens opened, and he saw the Spirit of God descending like a dove, and alighting upon him, and from the heavens there came a voice which said:

"This is my Son, the Beloved, in whom I delight."

Ancestors

Luke 3:23–38
Cm. Matt. 1:1–17

When beginning his work, Jesus was about thirty years old. He was regarded as the son of Joseph, whose ancestors were—

Eli
Mattith
Levi
Melchiah
Janna
Joseph
Mattithiah
Melchiah
Addi
Cosam
Elmodam
Er
Joshua
Eliezer
Joram
Mattith
Levi
Simeon
Judah
Joseph
Jonam
Eliakim
Meleah
Menan
Mattithiah

Amos
Nahum
Azaliah
Nogah
Mattith
Mattithiah
Shimei
Nathan
David
Jesse
Obed
Boaz
Salah
Nahshon
Aminadab
Arni
Hezron
Perez
Judah
Jacob
Isaac
Abraham
Terah
Nahor
Serug

Joseph
Josheh
Johanan
Rhesa
Zerubabbel
Shealtiel
Neriah
Reu
Peleg
Eber
Shelah
Kenan
Arpachshad
Shem
Noah
Lamech
Methuselah
Enoch
Jared
Mahalalel
Kenan
Enosh
Seth and
Adam the son of
GOD.

CHAPTER EIGHT

The Three Temptations

Matt. 4:1–11
Cm. Mark 1:12, 13
Luke 4:1–13
Ps. 2:7; Deut. 8:3;
Ps. 91:11, 12

Then Jesus was led up into the Wilderness by the Spirit to be tempted by the Devil. And, after he had fasted for forty days and forty nights, he became hungry. And the Tempter came to him, and said:

"If you are God's Son, tell these stones to become loaves of bread."

But Jesus answered: "Scripture says—

'It is not on bread alone that man is to live, but on every word that comes from the mouth of God.'"

Then the Devil took him to the Holy City, and, placing him on the parapet of the temple, said to him:

"If you are God's Son, throw yourself down, for Scripture says—

'He will give his angels commands about thee,
And on their hands they will upbear thee,
Lest ever thou shouldst strike thy foot against a stone.'"

"Scripture also says," answered Jesus,

"'Thou shalt not tempt the Lord thy God.'"

The third time, the Devil took Jesus to a very high mountain, and, showing him all the kingdoms of the world and their splendour, said to him:

"All these I will give you if you will fall at my feet and do homage to me."

Then Jesus said to him:

"Begone, Satan! for Scripture says—

'Thou shalt do homage to the Lord thy God, and worship him only.'"

Then the Devil left him alone, and angels came and ministered to him.

The Testimony of the Baptist

John 1:19-34
Mal. 4:5; Deut. 18:15; Isa. 40:3

When the Jews sent some Priests and Levites to John from Jerusalem, to ask—"Who are you?" his statement was this: he confessed and did not deny it, he confessed—"I am not the Christ."

"What then?" they asked. "Are you Elijah?"

"No," he said, "I am not."

"Are you 'the Prophet'?"

He answered "No."

"Who then are you?" they continued; "tell us, that we may have some answer to give to those who have sent us. What do you say about yourself?"

"I," he answered, "am—

'The voice of one crying aloud in the Wilderness—
"Straighten the way of the Lord",'

as the Prophet Isaiah said."

These men had been sent from the Pharisees; and their next question was:

"Why then do you baptize, if you are not the Christ, nor Elijah, nor yet 'the Prophet'?"

John's answer was—"I baptize with water, but among you stands one whom you do not know; he is coming after me, yet I am not worthy even to unfasten his sandal."

All this took place at Bethany, across the Jordan, where John was then baptizing.

The next day John saw Jesus coming towards him, and exclaimed:

"Here is the Lamb of God, who is to take away the sin of the world! It was of him that I spoke when I said, 'After

me there is coming a man who is now before me, for he was ever First.' I myself did not know him, but, that he may be made known to Israel, I have come, baptizing with water."
John also made this statement—

"I have seen the Spirit descending as a dove out of the heavens, and it remained upon him. I myself did not know him, but he who sent me to baptize with water, he said to me, 'He upon whom you see the Spirit descending, and remaining upon him he it is who baptizes with the Holy Spirit.' This I have seen myself, and I have declared my belief that he is the Son of God."

CHAPTER NINE

The first Disciples

John 1:35–51
Ps. 2:6; Gen. 28:12; Dan. 7:13

The next day, when John was standing with two of his disciples, he looked at Jesus as he passed and exclaimed:

"There is the Lamb of God!"

The two disciples heard him say this, and followed Jesus. But Jesus turned round, and saw them following.

"What are you looking for?" he asked.

"Rabbi," they answered (or, as we should say, "Teacher"), "where are you staying?"

"Come and you shall see," he replied.

So they went, and saw where he was staying, and spent that day with him. It was then about four in the afternoon. One of the two, who heard what John said and followed Jesus, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him: "We have found the Messiah!" a word which means 'Christ,' or 'Consecrated.' Then he brought him to Jesus. Fixing his eyes on him, Jesus said:

"You are Simon, the son of John; you shall be called Kephas," which means 'Peter,' or 'Rock.'

The following day Jesus decided to leave for Galilee. He found Philip and said to him: "Follow me."

Philip was from Bethsaida, and a fellow-townsman of Andrew and Peter. He found Nathanael and said to him:

"We have found him of whom Moses wrote in the Law, and of whom the Prophets also wrote—Jesus of Nazareth, Joseph's son!"

"Can anything good come out of Nazareth?" asked Nathanael.

"Come and see," replied Philip.

When Jesus saw Nathanael coming towards him, he said:

"Here is a true Israelite, in whom there is no deceit!"

"How do you know me?" asked Nathanael.

"Even before Philip called you," replied Jesus, "when you were under the fig tree, I saw you."

"Rabbi," Nathanael exclaimed, "you are the Son of God, you are King of Israel!"

"Do you believe in me," asked Jesus, "because I told you that I saw you under the fig tree? You shall see greater things than those! In truth I tell you," he added, "you shall all see Heaven open, and 'the angels of God ascending and descending' upon the Son of Man."

The Wedding at Cana

John 2:1–12

Two days after this there was a wedding at Cana in Galilee, and Jesus' mother was there. Jesus himself, too, with his disciples, was invited to the wedding. And, when the wine ran short, his mother said to him: "They have no wine left."

"What do you want with me?" answered Jesus. "My time has not come yet."

His mother said to the servants: "Do whatever he tells you."

There were standing there six stone water-jars, in accordance with the Jewish rule of 'purification,' each holding twenty or thirty gallons.

Jesus said to the servants: "Fill the water-jars with water," and, when they had filled them to the brim, he added:

"Now take some out, and carry it to the Master of the Feast." The servants did so. And, when the Master of the Feast had tasted the water which had now become wine, not knowing where it had come from—although the servants who had taken out the water knew—he called the bridegroom and said to him:

"Every one puts good wine on the table first, and inferior wine afterwards, when his guests have drunk freely; but you have kept back the good wine until now!"

This, the first sign of his mission, Jesus gave at Cana in Galilee, and by it revealed his glory, and his disciples believed in him.

After this, Jesus went down to Capernaum—he, his mother, his brothers, and his disciples; but they stayed there only a few days.

SECTION THREE

THE EARLY WORK IN JUDAEA

From the public appearance of Jesus Christ
in Jerusalem until His return to Galilee

CHAPTERS TEN TO TWELVE

CHAPTER TEN

First Cleansing of the Temple in Jerusalem

John 2:13–25
Cm. Matt. 21:12–17; Mark 11:15–18 and Luke 19:45–48
Ps. 69:9

Then, as the Jewish Passover was near, Jesus went up to Jerusalem. In the Temple Courts he found people who were selling bullocks, sheep, and pigeons, and the money-changers at their counters. So he made a whip of cords, and drove them all out of the Temple Courts, and the sheep and bullocks as well; he scattered the money of the money-changers, and overturned their tables, and said to the pigeon-dealers:

"Take these things away. Do not turn my Father's House into a market-house."

His disciples remembered that Scripture said –

'Zeal for thy House will consume me.'

Upon this the Jews asked Jesus:

"What sign are you going to show us, since you act in this way?"

"Destroy this temple," was his answer, "and I will raise it in three days."

"This Temple," replied the Jews, "has been forty-six years in building, and are you going to 'raise it in three days'?" But Jesus was speaking of his body as a temple. Afterwards, when he had risen from the dead, his disciples remembered that he had said this; and they believed the passage of Scripture, and the words which Jesus had spoken.

While Jesus was in Jerusalem, during the Passover Festival, many came to trust in him, when they saw the signs of his mission that he was giving. But Jesus did not trust himself to them, since he could read every heart, and because he did not need that others should tell him what men were; for he could of himself read what was in men.

Teaching in the Temple Courts

Cm. Second Cleansing of the Temple, Luke 19:45–48

But Jesus continued to teach each day in in the Temple Courts; but the Chief Priests and Teachers of the Law were eager to take his life, and so also were the leading men. Yet they could not see what to do, for the people all hung upon his words.

CHAPTER ELEVEN

The Visit of Nicodemus

John 3:1–21
Prov. 30:4

Now there was a Pharisee named Nicodemus, who was a leading man among the Jews. This man came to Jesus by night, and said to him:

"Rabbi, we know that you are a Teacher come from God; for no one could give such signs as you are giving, unless God were with him."

"In truth I tell you," exclaimed Jesus, "unless a man is reborn, he cannot see the Kingdom of God."

"How can a man," asked Nicodemus, "be born when he is old? Can he be born a second time?"

"In truth I tell you," answered Jesus, "unless a man owes his birth to Water and Spirit, he cannot enter the Kingdom of God. All that owes its birth to human nature is human, and all that owes its birth to the Spirit is spiritual. Do not wonder at my telling you that you all need to be reborn. The wind blows where it wills, and you can hear the sound of it, but you do not know whence it comes, or where it goes; it is the same with every one that owes his birth to the Spirit."

"How can that be?" asked Nicodemus.

"What! You a teacher of Israel," exclaimed Jesus, "and yet do not understand this! In truth I tell you that we speak of what we know, and state what we have seen; and yet you do not accept our statements. If, when I tell you earthly things, you do not believe me, how will you believe me when I tell you of heavenly things? No one has ascended to Heaven, except him who descended from Heaven—the Son of Man himself. And, as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up; that every one who believes in him may have Immortal Life."

For God so loved the world, that he gave his only Son, that every one who believes in him may not be lost, but have Immortal Life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. He who believes in him escapes condemnation, while he who does not believe in him is already condemned, because he has not believed in the only Son of God. The ground of his condemnation is this, that though the Light has come into the world, men preferred the darkness to the Light, because their actions were wicked. For he who lives an evil life hates the light, and will not come to it, for fear that his actions should be exposed; but he who acts up to the truth comes to the light, that his actions may be shown to have been done in dependence upon God.

What the Baptist Said of Jesus
John 3:22–36

After this, Jesus went with his disciples into the country parts of Judaea; and there he stayed with them, and baptized. John, also, was baptizing at Aenon near Salim, because there were many streams there; and people were constantly coming and being baptized. (For John had not yet been imprisoned.) Now a discussion arose between some of John's disciples and a Jew on the subject of 'purification'; and the disciples came to John and said:

"Rabbi, the man who was with you on the other side of the Jordan, and to whom you have yourself borne testimony—he, also, is baptizing, and everybody is going to him."

John's answer was—

"A man can gain nothing but what is given him from Heaven. You are yourselves witnesses that I said 'I am not the Christ,' but 'I have been sent before him as a Messenger.' It is the bridegroom who has the bride; but the bridegroom's friend, who stands by and listens to him, is filled with joy when he hears the bridegroom's voice. This joy I have felt to the full. He must become greater, and I less."

He who comes from above is above all others; but a child of earth is earthly, and his teaching is earthly, too. He who comes from Heaven is above all others. He states what he has seen and what he heard, and yet no one accepts his statement. They who did accept his statement attested the fact that God is true. For he whom God sent as his Messenger gives us God's own teaching, for God does not limit the gift of the Spirit. The Father loves his Son, and has put everything in his hands. He who believes in the Son has Immortal Life, while he who rejects the Son will not even see that Life, but remains under 'God's displeasure.'

CHAPTER TWELVE

The Departure from Judaea
John 4:1–3
Cm. Matt. 4:12; Mark 1:14

Now, when the Master heard that the Pharisees had been told that he was making and baptizing more disciples than John (though it was not Jesus himself, but his disciples, who baptized), he left Judaea, and set out again for Galilee.

The Samaritan Woman
John 4:4–42

He had to pass through Samaria, and, on his way, he came to a Samaritan town, called Shechem, near the plot of land that Jacob gave to his son Joseph. Jacob's Spring was there, and Jesus, being tired after his journey, sat down beside the spring, just

as he was. It was then about mid-day. A woman of Samaria came to draw water; and Jesus said to her—"Give me some to drink," for his disciples had gone into the town to buy food.

"How is it," replied the Samaritan woman, "that you who are a Jew ask for water from a Samaritan woman like me?" (For Jews do not associate with Samaritans.)

"If you knew of the gift of God," replied Jesus, "and who it is that is saying to you 'Give me some water,' you would have asked him, and he would have given you 'living water.'"

"You have no bucket, Sir, and the well is deep," she said; "where did you get that 'living water'? Surely you are not greater than our ancestor Jacob who gave us the well, and used to drink from it himself, and his sons, and his cattle!"

"All who drink of this water," replied Jesus, "will be thirsty again; but whoever once drinks of the water that I will give him shall never thirst any more; but the water that I will give him shall become a spring welling up within him—a source of Immortal Life.

"Give me this water, Sir," said the woman, "so that I may not be thirsty, nor have to come all the way here to draw water."

"Go and call your husband," said Jesus, "and then come back."

"I have no husband," answered the woman.

"You are right in saying 'I have no husband,'" replied Jesus, "for you have had five husbands, and the man with whom you are now living is not your husband; in saying that, you have spoken the truth."

"I see, Sir, that you are a Prophet!" exclaimed the woman. "It was on this mountain that our ancestors worshipped; and yet you Jews say that the proper place for worship is in Jerusalem."

"Believe me," replied Jesus, "a time is coming when it will be neither on this mountain nor in Jerusalem that you will worship the Father. You Samaritans do not know what you worship; we know what we worship, for Salvation comes from the Jews. But a time is coming, indeed it is already here, when the true worshippers will worship the Father spiritually and truly; for such are the worshippers that the Father desires. God is Spirit; and those who worship him must worship spiritually and truly."

"I know," answered the woman, "that the Messiah, who is called the Christ, is coming; when once he has come, he will tell us everything."

"I am he," Jesus said to her, "I who am speaking to you."

At this moment his disciples came up, and were surprised to find him talking with a woman; but none of them asked

What Samaritans said about Christ.

'What do you want?' or 'Why are you talking with her?' So the woman, leaving her pitcher, went back to the town, and said to the people:

"Come and see someone who has told me everything that I have done. Can he be the Christ?"

And the people left the town and went to see Jesus.

Meanwhile the disciples kept saying to him:

"Take something to eat, Rabbi."

"I have food to eat," he answered, "of which you know nothing."

"Can any one have brought him anything to eat?" the disciples said to one another.

"My food," replied Jesus, "is to do the will of him who sent me, and to complete his work. Do not you say that it still wants four months to harvest? Why, look up, and see how white the fields are for harvest! Already the reaper is receiving wages and gathering in sheaves for Immortal Life, so that sower and reaper rejoice together. For here the proverb holds good—'One sows, another reaps.' I have sent you to reap that on which you have spent no labour; others have laboured, and you have entered upon the results of their labour."

Many from that town came to believe in Jesus—Samaritans though they were—on account of the woman's statement—'He has told me everything that I have done.' And, when these Samaritans had come to Jesus, they begged him to stay with them, and he stayed there two days. But far more came to believe in him on account of what he said himself, and they said to the woman:

"It is no longer because of what you say that we believe in him, for we have heard him ourselves and know that he really is the Saviour of the world."

Entering Galilee
John 4:43–45

After these two days Jesus went on to Galilee; for he himself declared that 'a Prophet is not honoured in his own country.' When he entered Galilee, the Galileans welcomed him, for they had seen all that he did at Jerusalem during the Festival, at which they also had been present.

SECTION FOUR

THE FIRST PERIOD OF THE WORK IN GALILEE

From the return to Galilee until
the choosing of the Twelve

CHAPTERS THIRTEEN TO EIGHTEEN

CHAPTER THIRTEEN

Herod Rebuked

Luke 3:19–20

But Prince Herod, being rebuked by John respecting Herodias, the wife of Herod's brother, and for all the evil things that he had done, crowned them all by shutting John up in prison.

The Home Made in Capernaum

Matt. 4:12–17
Cm. Mark 1:14, 15;
Luke 4:14, 15;
John 4:43–45
Isa. 9:1, 2

When Jesus heard that John had been committed to prison, he retired to Galilee. Afterwards, leaving Nazareth, he went and settled at Capernaum, which is by the side of the Sea, within the borders of Zebulun and Naphtali; in fulfilment of these words in the Prophet Isaiah—

'The land of Zebulun and the land of Naphtali,
The land of the Road by the Sea, and beyond the Jordan,
With Galilee of the Gentiles—
The people who were dwelling in darkness
Have seen a great Light,
And, for those who were dwelling in the shadow-land of Death,
A Light has risen?'

Jesus Begins His Work

Luke 4:15

At that time Jesus began to proclaim—"Repent, for the Kingdom of Heaven is at Hand."

Reports about him spread through all that neighbourhood: and he began to teach in their synagogues, and was honoured by everyone.

An Officer's Son Healed

John 4:46–54

So Jesus came again to Cana in Galilee, where he had turned the water into wine. Now there was one of the King's officers whose son was lying ill at Capernaum. When this man heard that Jesus had returned from Judaea to Galilee, he went to him, and begged him to come down and cure his son; for he was at the point of death. Jesus answered:

"Unless you all see signs and wonders, you will not believe."

"Sir," said the officer, "come down before my child dies."

And Jesus answered: "Go, your son is living." The man believed what Jesus said to him, and went; and, while he was on his way down, his servants met him, and told him that

his child was living. So he asked them at what time the boy began to get better.

"It was yesterday, about one o'clock," they said, "that the fever left him."

By this the father knew that it was at the very time when Jesus had said to him 'Your son is living'; and he himself, with all his household, believed in Jesus. This was the second occasion on which Jesus gave a sign of his mission on coming from Judaea to Galilee.

CHAPTER FOURTEEN

Preaching at Nazareth

Luke 4:16-30
Cm. Matt. 13:54-58; Mark 6:1-6
Isa. 61:1, 2

Coming to Nazareth, where he had been brought up, Jesus, as was his custom, went on the Sabbath into the Synagogue, and stood up to read the Scriptures. The book given him was that of the Prophet Isaiah; and Jesus opened the book and found the place where it says—

"The Spirit of the Lord is upon me,
For he has consecrated me to bring Good News to the poor,
He has sent me to proclaim release to captives and restoration of sight to the blind,
To set the oppressed at liberty,
To proclaim the accepted year of the Lord."

Then, closing the book and returning it to the attendant, he sat down. The eyes of all in the Synagogue were fixed upon him, and Jesus began:

"This very day this passage has been fulfilled in your hearing."

All who were present spoke well of him, and were astonished at the beautiful words that fell from his lips.

"Is not he Joseph's son?" they asked.

"Doubtless," said Jesus, "you will remind me of the saying—'Doctor, cure yourself'; and you will say 'Do here in your own country all that we have heard has been done at Capernaum.' I tell you," he continued, "that no Prophet is acceptable in his own country. There were, doubtless, many widows in Israel in Elijah's days, when the heavens were closed for three years and six months, and a severe famine prevailed throughout the country; and yet it was not to one of them that Elijah was sent, but to a widow at Zarephath in Sidonia. And there were many lepers in Israel in the time of the Prophet Elisha, yet it was not one of them who was made clean, but Naaman the Syrian."

Rejection All the people in the Synagogue, as they listened to this, became enraged. Starting up, they drove Jesus out of the town, and led him to the brow of the hill on which their town stood, intending to hurl him down. But he passed through the middle of the crowd and went on his way.

CHAPTER FIFTEEN

Calling More Disciples

Luke 5:1-11
Cm. Matt. 4:18-22; Mark 1:16-20

Once, when the people were pressing round Jesus as they listened to God's message, he happened to be standing by the shore of the Lake of Gennesaret, and saw two boats close to the shore. The fishermen had gone away from them and were washing the nets. So, getting into one of the boats, which belonged to Simon, Jesus asked him to push off a little way from the shore, and then sat down and taught the people from the boat. When he had finished speaking, he said to Simon:

"Push off into deep water, and all throw out your nets for a haul."

"We have been hard at work all night, Sir," answered Simon, "and have not caught anything, but, at your bidding, I will throw out the nets."

They did so, and enclosed such a great shoal of fish that their nets began to break. So they signaled to their partners in the other boat to come and help them; and they came and filled both the boats so full of fish that they were almost sinking. When Simon Peter saw this, he threw himself down at Jesus' knees, exclaiming:

"Master, leave me, for I am a sinful man!"

For he and all who were with him were lost in amazement at the haul of fish which they had made; and so, too, were James and John, Zebediah's sons, who were Simon's partners.

"Do not be afraid," Jesus said to Simon; "from to-day you shall catch men."

And, when they had brought their boats to shore, they left everything, and followed him.

A Day of Miracles

Mark 1:21-34
Cm. Matt. 8:14-17; Luke 4:31-41

And they walked into Capernaum. On the next Sabbath Jesus went into the Synagogue and began to teach. The people were amazed at his teaching, for he taught them like one who had authority, and not like the Teachers of the Law. Now there was in their Synagogue at the time a man under the power of a foul spirit, who called out:

"What do you want with us, Jesus of Nazareth? Have

you come to destroy us? I know who you are—the Holy One of God!"
But Jesus rebuked the spirit:
"Be silent! come out from him."
The foul spirit threw the man into a fit, and with a loud cry came from him. And they were all so amazed that they kept asking:
"What is this? Strange teaching indeed! He gives his commands with authority even to the foul spirits, and they obey him!"
And the fame of Jesus spread at once in all directions, through the whole neighbourhood of Galilee.

As soon as they had come out from the Synagogue, they went, with James and John, into the house of Simon and Andrew. Now Simon's mother-in-law was lying ill with fever, and they at once told Jesus about her. Jesus went up to her and, grasping her hand, raised her up; the fever left her, and she began to wait upon them.

In the evening, after sunset, the people brought to Jesus all who were ill or possessed by demons; and the whole city was gathered round the door. Jesus cured many who were ill with various diseases, and drove out many demons, and would not permit them to speak, because they knew him to be the Christ.

CHAPTER SIXTEEN

First Preaching Tour in Galilee

Mark 1:35–45
Cm. Matt. 4:23; 8:1–4; Luke 4:42–44; 5:12–16

In the morning, long before daylight, Jesus rose and went out, and, going to a lonely spot, there began to pray. But Simon and his companions hastened after him; and, when they found him, they exclaimed:
"Every one is looking for you!"
But Jesus said to them;
"Let us go somewhere else, into the country towns near, that I may make my proclamation in them also; for that was why I came."
And he went about making his proclamation in their Synagogues all through Galilee, and driving out the demons.

One day a leper came to Jesus and, falling on his knees, begged him for help.
"If only you are willing," he said, "you are able to make me clean."
Moved with compassion, Jesus stretched out his hand and touched him, saying as he did so:
"I am willing; become clean."
Instantly the leprosy left the man, and he became clean; and

then Jesus, after sternly warning him, immediately sent him away, and said to him:

"Be careful not to say anything to any one; but go and show yourself to the Priest, and make the offerings for your cleansing directed by Moses, as evidence of your cure."

The man, however, went away, and began to speak about it publicly, and to spread the story so widely, that Jesus could no longer go openly into a town, but stayed outside in lonely places; and people came to him from every direction.

A Paralytic Healed

Mark 2:1-12
Cm. Matt. 9:1-8;
Luke 5:17-26

Some days later, when Jesus came back to Capernaum, the news spread that he was in a house there; and so many people collected together, that after a while there was no room for them even round the door; and he began to tell them his Message. And some people came bringing to him a paralyzed man, who was being carried by four bearers. Being, however, unable to get him near to Jesus, owing to the crowd, they removed the roofing below which Jesus was; and, when they had made an opening, they let down the mat on which the paralyzed man was lying. When Jesus saw their faith, he said to the man:

"Child, your sins are forgiven."

But some of the Teachers of the Law who were sitting there were debating in their minds:

"Why does this man speak like this? He is blaspheming! Who can forgive sins except God?"

Jesus, at once intuitively aware that they were debating with themselves in this way, said to them:

"Why are you debating in your minds about this? Which is easier?—to say to the paralyzed man 'Your sins are forgiven?' or to say 'Get up, and take up your mat, and walk about?' But that you may know that the Son of Man has power to forgive sins on earth"—here he said to the paralyzed man—"To you I say, Get up, take up your mat, and return to your home."

The man got up, and immediately took up his mat, and went out before them all; at which they were amazed, and, as they praised God, they said:

"We have never seen anything like this!"

Call of Matthew

Mark 2:13-17
Cm. Matt. 9:9-13;
Luke 5:27-32

Jesus went out again to the Sea; and all the people came to him, and he taught them. As he went along, he saw Levi, the son of Alphaeus, sitting in the tax-office, and said to him: "Follow me." Levi got up and followed him.

And later on he was in his house at table, and a number of

tax-gatherers and outcasts took their places at table with Jesus and his disciples; for many of them were following him. When the Teachers of the Law belonging to the party of the Pharisees saw that he was eating in the company of such people, they said to his disciples:

"He is eating in the company of tax-gatherers and outcasts!"

Hearing this, Jesus said:

"It is not those who are in health that need a doctor, but those who are ill. I did not come to call the religious, but the outcast."

The Question about Fasting

Mark 2:18-22
Cm. Matt. 9:14-17; Luke 5:33-39

Now John's disciples and the Pharisees were keeping a fast, and people came and asked Jesus:

"Why is it that John's disciples and the disciples of the Pharisees fast, while yours do not?"

Jesus answered:

"Can the bridegroom's friends fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom will be parted from them, and they will fast then—when that day comes. No man ever sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it—the new from the old—and a worse rent is made. And no man ever puts new wine into old wine-skins; if he does, the wine will burst the skins, and both the wine and the skins are lost. But new wine is put into fresh skins."

CHAPTER SEVENTEEN

A Cripple Cured in Jerusalem on the Sabbath

John 5:1-16

Sometime after this there was a Jewish Festival; and Jesus went up to Jerusalem. There is in Jerusalem, near the Sheep-gate, a Bath with five colonnades round it. It is called in Hebrew 'Bethesda.' In these colonnades a large number of afflicted people were lying—blind, lame, and crippled. One man who was there had been afflicted for thirty-eight years. Jesus saw the man lying there, and, finding that he had been in this state a long time, said to him:

"Do you wish to be cured?"

"I have no one, Sir," the afflicted man answered, "to put me into the Bath when there is a troubling of the water, and, while I am getting to it, some one else steps down before me."

"Stand up," said Jesus, "take up your mat, and walk about."

The man was cured immediately, and took up his mat and began to walk about.

Now it was the Sabbath. So the Jews said to the man who had been cured:

"This is the Sabbath; you must not carry your mat."

"The man who cured me," he answered, "said to me 'Take up your mat and walk about.'"

"Who was it," they asked, "that said to you 'Take up your mat and walk about?'"

But the man who had been restored did not know who it was; for Jesus had moved away, because there was a crowd there. Afterwards Jesus found the man in the Temple Courts, and said to him:

"You are cured now; do not sin again, for fear that something worse may befall you."

The man went away, and told the Jews that it was Jesus who had cured him, and that was why the Jews began to persecute Jesus—because he did things of this kind on the Sabbath. But Jesus replied:

Jesus defends his Action and explains his Mission
John 5:17–47

"My Father works to this very hour, and I work also."

This made the Jews all the more eager to kill him, because not only was he doing away with the Sabbath, but he actually called God his own Father—putting himself on an equality with God. So Jesus made this further reply:

"In truth I tell you, the Son can do nothing of himself; he does only what he sees the Father doing; whatever the Father does, the Son does also. For the Father loves his Son, and shows him everything that he is doing; and he will show him still greater things—so that you will be filled with wonder. For, just as the Father raises the dead and gives them Life, so also the Son gives Life to whom he pleases. The Father himself does not judge any man, but has 'entrusted the work of judging entirely to his Son,' so that all men may honour the Son, just as they honour the Father. He who does not honour the Son fails to honour the Father who sent him. In truth I tell you that he who listens to my Message and believes him who sent me, has Immortal Life, and does not come under condemnation, but has already passed out of Death into Life. In truth I tell you that a time is coming, indeed it is already here, when the Dead will listen to the voice of the Son of God, and when those who listen will live. For, just as the Father has inherent Life within him, so also he has granted to the Son to have inherent Life within him; and, because he is Son of Man, he has also given him authority to act as judge. Do not wonder at this; for the time is coming when all who are in

their graves will hear his voice, and will come out—those who have done good rising to Life, and those who have lived evil lives rising for condemnation. I can do nothing of myself; I judge as I am taught; and the judgement that I give is just, because my aim is not to do my own will, but the will of him who sent me.

If I bear testimony to myself, my testimony is not trustworthy; it is another who bears testimony to me, and I know that the testimony which he bears to me is trustworthy. You have yourselves sent to John, and he has testified to the Truth. But the testimony which I receive is not from man; I am saying this for your Salvation. He was the 'Lamp that was burning' and shining, and you were ready to rejoice, for a time, in his light. But the testimony which I have is of greater weight than John's; for the work that the Father has given me to carry out—the work that I am doing—is in itself proof that the Father has sent me as his Messenger. The Father who has sent me has himself borne testimony to me. You have neither listened to his voice, nor seen his form; and you have not taken his Message home to your hearts, because you do not believe him whom he sent as his Messenger. You search the Scriptures, because you think that you find in them Immortal Life; and, though it is those very Scriptures that bear testimony to me, you refuse to come to me to have Life. I do not receive honour from men, but I know this of you, that you have not the love of God in your hearts. I have come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him. How can you believe in me, when you receive honour from one another and do not desire the honour which comes from the only God? Do not think that I shall accuse you to the Father; your accuser is Moses, on whom you have been resting your hopes. For, had you believed Moses, you would have believed me, for it was of me that Moses wrote; but, if you do not believe his writings, how will you believe my teaching?"

CHAPTER EIGHTEEN

The Disciples Blamed for not Observing the Law

Matt. 12:1–8
Cm. Mark 2:23–28;
Luke 6:1–5

About the same time Jesus walked through the corn-fields one Sabbath. His disciples were hungry, and began to pick some ears of wheat and eat them. But, when the Pharisees saw this, they said:

"Look! your disciples are doing what it is not allowable to do on a Sabbath!"

"Have not you read," replied Jesus, "what David did, when he and his companions were hungry—

how he went into the House of God, and how they ate the consecrated bread, though it was not allowable for him or his companion to eat it, but only for the priests? And have not you read in the Law that, on the Sabbath, the priests in the Temple break the Sabbath and yet are not guilty? Here, however, I tell you, there is something greater than the Temple! And had you learnt the meaning of the words—

'I desire mercy, and not sacrifice,'

you would not have condemned those who are not guilty. For the Son of Man is lord of the Sabbath."

Cure of a Man with a Withered Hand

Luke 6:6–11
Cm. Matt. 12:9–14; Mark 3:1–6
Matt. 12:15–21
Cm. Mark 3:7–12.

On another Sabbath Jesus went into the Synagogue and taught; and there was a man there whose right hand was withered. The Teachers of the Law and the Pharisees watched Jesus closely, to see if he would work cures on the Sabbath, so that they might find a charge to bring against him. Jesus, however, knew what was in their minds, and said to the man whose hand was withered:

"Stand up and come out into the middle." The man stood up; and Jesus said to them:

"I ask you, is it allowable to do good on the Sabbath—or harm? to save a life, or let it perish?"

Then, looking round at them all, he said to the man:

"Stretch out your hand."

The man did so; and his hand had become sound. But the Teachers of the Law and the Pharisees were goaded to madness, and consulted together what they could do to Jesus.

Jesus, however, became aware of it, and went away from that place. A number of people followed him, and he cured them all; but he warned them not to make him known, in fulfilment of these words in the Prophet Isaiah—

'Behold! the servant of my Choice,
My Beloved, in whom my heart delights!
I will breathe my spirit upon him,
And he shall announce a time of judgment to the Gentiles.
He shall not contend, nor cry aloud,
Neither shall any one hear his voice in the streets;
A bruised reed he will not break,
And a smouldering wick he will not quench,
Till he has brought the judgment to a victorious issue,
And on his name shall the Gentiles rest their hopes.'

SECTION FIVE

SECOND PERIOD OF THE WORK IN GALILEE

From the choosing of the Twelve until
the withdrawal into Northern Galilee

CHAPTERS NINETEEN TO THIRTY-TWO

CHAPTER NINETEEN

The Second Preaching Tour in Galilee

Matt. 4:23

And Jesus went all through Galilee, teaching in their Synagogues, proclaiming the good news of the Kingdom and curing every kind of disease and every kind of sickness among the people; and his fame spread all through Syria.

The Widespread Fame of Jesus

Matt. 4:24, 25

They brought to him all that were ill with any form of disease, or who were suffering pain—any who were either possessed by demons, or were lunatic, or paralyzed; and he cured them.
And he was followed by large crowds from Galilee, the district of the Ten Towns, Jerusalem, Judaea, and from beyond the Jordan.

Cures by the Lakeside

Mark 3:7–12
Cm. Matt. 12:15–21; Luke 6:17–19; Ps. 2:7

Then Jesus went away with his disciples to the Sea, followed by a great number of people from Galilee. And a great number, hearing of all that he was doing, came to him from Judaea, from Jerusalem, from Edom, from beyond the Jordan, and from the country round Tyre and Sidon. So Jesus told his disciples to keep a small boat close by, for fear the crowd should crush him. For he had cured many of them, and so people kept crowding upon him, that all who were afflicted might touch him. The foul spirits, too, whenever they caught sight of him, flung themselves down before him, and screamed out:

"You are the Son of God!"

But he repeatedly warned them not to make him known.

The Twelve Apostles

Luke 6:12–19
Cm. Matt. 10:2–4
Mark 3:13–19

Now about that time, Jesus went out, up the hill, to pray, and spent the whole night in prayer to God. When day came, he summoned his disciples and chose twelve of them, whom he also named 'Apostles.' They were Simon (whom Jesus also named Peter), and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon known as the Zealot, Judas son of James, and Judas Iscariot, who proved a traitor. Afterwards Jesus came down the hill with them and took his stand on a level place. With him were a large crowd of

his disciples, and great numbers of people from the whole of Judaea, Jerusalem, and the coast district of Tyre and Sidon, who had come to hear him and to be restored to health. Those, too, who were troubled with foul spirits were cured; and every one in the crowd was trying to touch him, because a power went out from him which restored them all.

CHAPTER TWENTY

The Sermon on the Mount

Matt. chaps. 5, 6, 7; 8:1
Cm. Luke 6:20–49

On seeing the crowds of people, Jesus went up the hill; and, when he had taken his seat, his disciples came up to him; and he began to teach them as follows:

The Happy

Matt. 5:1–12
Isa. 61:1; Isa. 61:2; Ps. 37:11; Ps. 24:4

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are the mourners, for they shall be comforted.
Blessed are the gentle, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
Blessed are the merciful, for they shall find mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called Sons of God.
Blessed are those who have been persecuted in the cause of righteousness, for theirs is the Kingdom of Heaven.
Blessed are you when people taunt you, and persecute you, and say everything evil about you—untruly, and on my account. Be glad and rejoice, because your reward in Heaven will be great; for so men persecuted the Prophets who lived before you.

The Unhappy

Luke 6:24–26
Matt. 5:13–16

But 'alas for you who are rich,' for you have had your comforts in full.
Alas for you who are sated now, for you will hunger.
Alas for you who laugh now, for you will mourn and weep.
Alas for you when all men speak well of you; for this is what their ancestors did to the false Prophets.

It is you who are the Salt of the earth; but, if the salt should lose its strength, what will you use to restore its saltness? It is no longer good for anything, but is thrown away, and trampled underfoot. It is you who are the Light of the world. A town that stands on a hill cannot be hidden. Men do not light

a lamp and put it under the corn measure, but on the lamp-stand, where it gives light to every one in the house. Let your light so shine before the eyes of your fellowmen, that, seeing your good actions, they may praise your Father who is in Heaven.

The Old Law and the New

Matt. 5:17–20

Do not think that I have come to do away with the Law or the Prophets; I have not come to do away with them, but to complete them. For I tell you, until the heavens and the earth disappear, not even the smallest letter, nor one stroke of a letter, shall disappear from the Law until all is done. Whoever, therefore, breaks one of these commandments, even the least of them, and teaches others to do so, will be the least-esteemed in the Kingdom of Heaven; but whoever keeps them, and teaches others to do so, will be esteemed great in the Kingdom of Heaven. Indeed I tell you that, unless your religion is above that of the Teachers of the Law, and Pharisees, you will never enter the Kingdom of Heaven.

On Anger

Matt. 5:21–26
Exod. 20:13

You have heard that to our ancestors it was said—

'Thou shalt not commit murder,'

and

'Whoever commits murder shall be liable to answer for it to the Court.'

I, however, say to you that any one who cherishes anger against his brother shall be liable to answer for it to the Court; and whoever pours contempt upon his brother shall be liable to answer for it to the High Council, while whoever calls down curses upon him shall be liable to answer for it in the fiery Pit. Therefore, when presenting your gift at the altar, if even there you remember that your brother has some grievance against you, leave your gift there, before the altar, go and be reconciled to your brother first, then come and present your gift. Be ready to make friends with your opponent, even when you meet him on your way to the court; for fear that he should hand you over to the judge, and the judge to his officer, and you should be thrown into prison. I tell you, you will not come out until you have paid the last penny.

On Impurity

Matt. 5:27–30
Exod. 20:14

You have heard that it was said—

'Thou shalt not commit adultery.'

I, however, say to you that any one who looks at a woman with an impure intention has already committed adultery with her in his heart. If your right eye is a snare to you, take it out and

throw it away. It would be best for you to lose one part of your body, and not to have the whole of it thrown into the Pit. And, if your right hand is a snare to you, cut it off and throw it away. It would be best for you to lose one part of your body, and not to have the whole of it go down to the Pit.

On Divorce

It was also said—

Matt. 5:31, 32
Deut. 24:3

'Let any one who divorces his wife serve her with a notice of separation.'

I, however, say to you that any one who divorces his wife, except on the ground of her unchastity, leads to her committing adultery; while any one who marries her after her divorce is guilty of adultery.

On Oaths

Again, you have heard that to our ancestors it was said—

Matt. 5:33–37.
Num. 30:2
Deut. 23:21

'Thou shalt not break an oath, but thou shalt keep thine oaths as a debt due to the Lord.'

I, however, say to you that you must not swear at all, either by Heaven, since that is God's throne, or by the earth, since that is his footstool, or by Jerusalem, since that is the city of the Great King. Nor should you swear by your head, since you cannot make a single hair either white or black. Let your words be simply 'Yes' or 'No'; anything beyond this comes from what is wrong.

On Revenge

You have heard that it was said—

Matt. 5:38–42
Exod. 21:24

'An eye for an eye, and a tooth for a tooth.'

I, however, say to you that you must not resist wrong; but, if any one strikes you on the right cheek, turn the other to him also; and, when any one wants to go to law with you, to take your coat, let him have your cloak as well; and, if any one compels you to go one mile, go two miles with him. Give to him who asks of you; and, from him who wants to borrow from you, do not turn away.

On Love

You have heard that it was said—

Matt. 5:43–48
Lev. 19:18
Deut. 18:13

'Thou shalt love thy neighbour and hate thy enemy.'

I, however, say to you—Love your enemies, and pray for those who persecute you, that you may become Sons of your Father who is in Heaven; for he causes his sun to rise upon bad and good alike, and sends rain upon the righteous and upon the unrighteous. For, if you love only those who love you, what

reward will you have? Even the tax-gatherers do this! And, if you show courtesy to your brothers only, what are you doing more than others? Even the Gentiles do this! You, then, must become perfect—as your heavenly Father is perfect.

CHAPTER TWENTY-ONE

About Giving

Matt. 6:1-4

Take care not to perform your religious duties in public in order to be seen by others; if you do, your Father who is in Heaven has no reward for you.

Therefore, when you do acts of charity, do not have a trumpet blown in front of you, as hypocrites do in the Synagogues and in the streets, that they may be praised by others. There, I tell you, is their reward! But, when you do acts of charity, do not let your left hand know what your right hand is doing, so that your charity may be secret; and your Father, who sees what is in secret, will recompense you.

About Praying

Matt. 6:5-8
Isa. 26:20; 2 Kings 4:33

And, when you pray, you are not to behave as hypocrites do. They like to pray standing in the Synagogues and at the corners of the streets, that they may be seen by men. There, I tell you, is their reward! But, when one of you prays, let him go into his own room, shut the door, and pray to his Father who dwells in secret; and his Father who sees what is secret, will recompense him. When praying, do not repeat the same words over and over again, as is done by the Gentiles, who think that by using many words they will obtain a hearing. Do not imitate them; for God, your Father, knows what you need before you ask him. You, therefore, should pray thus—

The 'Lord's Prayer'

Matt. 6:9-15

'Our Father, who art in Heaven,
May thy name be held holy,
thy kingdom come,
thy will be done—
on earth, as in Heaven.
Give us to-day
the bread that we shall need;
And forgive us our wrong-doings,
as we have forgiven those who have wronged us;
And take us not into temptation,
but deliver us from Evil.'

For, if you forgive others their offences, your heavenly Father will forgive you also; but, if you do not forgive others their offences, not even your Father will forgive your offences.

About Fasting

Matt. 6:16–18

And, when you fast, do not put on gloomy looks, as hypocrites do who disfigure their faces that they may be seen by men to be fasting. That, I tell you, is their reward! But, when one of you fasts, let him anoint his head and wash his face, that he may not be seen by men to be fasting, but by his Father who dwells in secret; and his Father, who sees what is secret, will recompense him.

The True Treasure

Matt: 6:19–24

Do not store up treasures for yourselves on earth, where moth and rust destroy, and where thieves break and in steal. But store up treasures for yourselves in Heaven, where neither moth nor rust destroys, and where thieves do not break in or steal. For where your treasure is, there will your heart be also. The lamp of the body is the eye. If your eye is unclouded, your whole body will be lit up; but, if your eye is diseased, your whole body will be darkened. And, if the inner light is darkness, how intense must that darkness be! No one can serve two masters, for either he will hate one and love the other, or elsé he will attach himself to one and despise the other. You cannot serve both God and Money.

Light and Darkness

True Service

The Cares of Life

Matt: 6:25:34

That is why I say to you, Do not be anxious about your life here—what you can get to eat or drink; nor yet about your body—what you can get to wear. Is not life more than food, and the body than its clothing? Look at the wild birds—they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them! And are not you more precious than they? But which of you, by being anxious, can prolong his life a single moment? And why be anxious about clothing? Study the wild lilies, and how they grow. They neither toil nor spin; yet I tell you that even Solomon in all his splendour was not robed like one of these. If God so clothes even the grass of the field, which is living to-day and to-morrow will be thrown into the oven, will not he much more clothe you, O men of little faith? Do not then ask anxiously 'What can we get to eat?' or 'What can we get to drink?' or 'What can we get to wear?' All these are the things for which the nations are seeking, and your heavenly Father knows that you need them all. But first seek his Kingdom and the righteousness that he requires, and then all these things shall be added for you. Therefore do not be anxious about to-morrow, for to-morrow will bring its own anxieties. Every day has trouble enough of its own.

CHAPTER TWENTY-TWO

On Judging Others

Matt. 7:1–11

Do not judge, that you may not be judged. For, just as you judge others, you will yourselves be judged, and the measure that you mete will be meted out to you. And why do you look at the straw in your brother's eye, while you pay no attention at all to the beam in yours? How will you say to your brother 'Let me take out the straw from your eye,' when all the time there is a beam in your own? Hypocrite! Take out the beam from your own eye first, and then you will see clearly how to take out the straw from your brother's. Do not give what is sacred to dogs; nor yet throw your pearls before pigs, lest they should trample them under their feet, and then turn and attack you. Ask, and your prayer shall be granted; search, and you shall find; knock, and the door shall be opened to you. For he that asks receives, he that searches finds, and to him that knocks the door shall be opened. Who among you, when his son asks him for a loaf, will give him a stone, or when he asks for a fish, will give him a snake? If you, then, wicked though you are, know how to give good gifts to your children, how much more will your Father who is in Heaven give what is good to those that ask him! Do to others whatever you would wish them to do to you; for that is the teaching of both the Law and the Prophets.

Encouragement to Prayer

The Golden Rule

Matt. 7:12

The Two Roads

Matt. 7:13, 14

Go in by the small gate. Broad and spacious is the road that leads to destruction, and those that go in by it are many; for small is the gate, and narrow the road, that leads to Life, and those that find it are few.

True and False Teachers

Matt. 7:15–23
Isa 2:11; Ps. 6:8

Beware of false Teachers—men who come to you in the guise of sheep, but at heart they are ravenous wolves. By the fruit of their lives you will know them. Do people gather grapes from thorn-bushes, or figs from thistles? So, too, every sound tree bears good fruit, while a worthless tree bears bad fruit. A sound tree cannot produce bad fruit, nor can a worthless tree bear good fruit. Every tree that fails to bear good fruit is cut down and thrown into the fire. Hence it is by the fruit of their lives that you will know such men. Not every one who says to me 'Master! Master!' will enter the Kingdom of Heaven, but only he who does the will of my Father who is in Heaven. On 'That Day' many will say to me 'Master, Master, was not it in your name that we

taught, and in your name that we drove out demons, and in your name that we did many miracles?' And then I shall say to them plainly 'I never knew you. Go from my presence, you who live in sin.'

The Two Foundations
Matt. 7:24–8:1

Every one, therefore, that listens to this teaching of mine and acts upon it may be compared to a prudent man, who built his house upon the rock. The rain poured down, the rivers rose, the winds blew and beat upon that house. And every one that listens to this teaching of mine and does not act upon it may be compared to a foolish man, who built his house on the sand. The rain poured down, the rivers rose, the winds blew and struck against that house, and it fell; and great was its downfall."

By the time that Jesus had finished speaking, the crowd was filled with amazement at his teaching. For he taught them like one who had authority, and not like their Teachers of the Law.

When Jesus had come down from the hill, great crowds followed him.

CHAPTER TWENTY-THREE

The Return to Capernaum
Luke 7:1

When Jesus had brought to a conclusion all that he then had to say to the people, he entered Capernaum.

Cure of an Officer's Servant
Matt. 8:5–13
Cm. Luke 7:2–10

After Jesus had entered Capernaum, a Captain in the Roman army came up to him, entreating his help.

"Sir," he said, "my manservant is lying ill at my house with a stroke of paralysis, and is suffering terribly."

"I will come and cure him," answered Jesus.

"Sir," the Captain went on, "I am unworthy to receive you under my roof; but only speak, and my manservant will be cured. For I myself am a man under the orders of others, with soldiers under me; and, if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my slave 'Do this,' he does it."

Jesus was surprised to hear this, and said to those who were following him:

"Never, I tell you, in any Israelite have I met with such faith as this! Yes, and many will come in from East and West and take their places beside Abraham, Isaac, and Jacob, in the Kingdom of Heaven; while the heirs to the Kingdom will be 'banished into the darkness' outside; there, there will be weeping and grinding of teeth."

Then Jesus said to the Captain:

"Go now, and it shall be according to your faith."

And the man was cured that very hour.

Raising of a Widow's Son at Nain

Luke 7:11–17

Shortly after, Jesus went to a town called Nain, his disciples and a great crowd going with him. Just as he approached the gate of the town, there was a dead man being carried out for burial—an only son, and his mother was a widow. A large number of the people of the town were with her. When he saw her, the Master was moved with compassion for her, and he said to her: "Do not weep." Then he went up and touched the bier, and the bearers stopped; and Jesus said:

"Young man, I am speaking to you—Rise!"

The dead man sat up and began to talk, and Jesus restored him to his mother. Every one was awe-struck and began praising God.

"A great Prophet has arisen among us," they said; "and God has visited his people."

And this story about Jesus spread all through Judaea, and in the neighbouring countries as well.

John the Baptist's Last Message

Matt. 11:2–19
Cm. Luke 7:18–35
Isa. 61:1; Mal. 3:1

Now John had heard in prison what the Christ was doing, and he sent a message by his disciples and asked—

"Are you 'The Coming One,' or are we to look for some one else?"

The answer of Jesus to the question was—

"Go and report to John what you hear and see—The blind recover their sight and the lame walk, the lepers are made clean and the deaf hear, the dead, too, are raised to life, and the Good News is told to the poor. And blessed is the man who finds no hindrance in me."

While these men were going back, Jesus began to say to the crowds with reference to John:

"What did you go out into the Wilderness to look at? A reed waving in the wind? If not, what did you go out to see? A man richly dressed? Why, those who wear rich things are to be found in the courts of kings! What, then, did you go for? To see a Prophet? Yes, I tell you, and far more than a Prophet. This is the man of whom Scripture says—

'Behold, I am myself sending my Messenger before thy face,
And he shall prepare thy way before thee.'

I tell you, no one born of a woman has yet appeared who is greater than John the Baptist; and yet the lowliest in the Kingdom of Heaven is greater than he. From the time of

John the Baptist to this very hour, the Kingdom of Heaven has been taken by force, and men using force have been seizing it. For the teaching of all the Prophets and of the Law continued till the time of John; and—if you are ready to accept it—John is himself the Elijah who was destined to come. Let him who has ears hear. But to what shall I compare the present generation? It is like little children sitting in the market-places and calling out to their playmates—

'We have played the flute for you; but you have not danced;
We have wailed, but you have not mourned.'

For, when John came, neither eating nor drinking, men said 'He has a demon in him'; and now that the Son of Man has come, eating and drinking, they are saying 'Here is a glutton and a wine-drinker, a friend of tax-gatherers and outcasts!' And yet Wisdom is vindicated by her actions."

The Doom of the Towns of Galilee

Matt. 11; 20–24

Then Jesus began to reproach the towns in which most of his miracles had been done, because they had not repented:

"Alas for you, Chorazin! Alas for you, Bethsaida! For, if the miracles which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Yet, I tell you, the doom of Tyre and Sidon will be more bearable in the 'Day of Judgement' than yours. And you, Capernaum! Will you 'exalt yourself to Heaven?' 'You shall go down to the Place of Death.' For, if the miracles which have been done in you had been done in Sodom, it would have been standing to this day. Yet, I tell you, the doom of Sodom will be more bearable in the 'Day of Judgement' than yours."

The Child-like Mind

Matt. 11; 25–27

At that same time Jesus uttered the words:

"I thank thee, Father, Lord of Heaven and earth, that, though thou hast hidden these things from the wise and learned, thou has revealed them to the child-like! Yes, Father, I thank thee that this has seemed good to thee.

Everything has been committed to me by my Father; nor does any one fully know the Son, except the Father, or fully know the Father, except the Son and those to whom the Son may choose to reveal him. Come to me,

The Great Invitation

Matt. 11:28–30

all ye who toil and are burdened, and I will give you rest! Take my yoke upon you, and learn from me, for I am gentle and lowly-minded, and 'you shall find rest for your souls'; for my yoke is easy, and my burden is light."

CHAPTER TWENTY-FOUR

The Anointing

Luke 7:36-50

One of the Pharisees asked Jesus to dine with him, so Jesus went to his house and took his place at table. Just then a woman, who was an outcast in the town, having ascertained that Jesus was at table in the Pharisee's house, brought an alabaster jar of perfume, and placed herself behind Jesus, near his feet, weeping. Then she began to make his feet wet with her tears, and she dried them with the hair of her head, repeatedly kissing his feet and anointing them with the perfume. When the Pharisee who had invited Jesus saw this, he said to himself:

"Had this man been 'The Prophet,' he would have known who, and what sort of woman, this is who is touching him, and that she is an outcast."

But, addressing him, Jesus said:

"Simon, I have something to say to you."

"Pray do so, Teacher," Simon answered; and Jesus began; 'There were two people who were in debt to a money-lender; one owed fifty pounds, and the other five. As they were unable to pay, he forgave them both. Which of them, do you think, will love him the more?"

"I suppose," answered Simon, "it will be the man to whom he forgave the greater debt."

"You are right," said Jesus, and then, turning to the woman, he said to Simon:

"Do you see this woman? I came into your house—you gave me no water for my feet, but she has made my feet wet with tears and dried them with her hair. You did not give me one kiss, but she, from the moment I came in, has not ceased to kiss my feet. You did not anoint even my head with oil, but she has anointed my feet with perfume. And for this, I tell you, her sins, many as they are, have been pardoned, because she has loved greatly; but one who has little pardoned him, loves but little."

Then he said to the woman; "Your sins have been pardoned."

On this, those at table began to say to one another:

"Who is this man who even pardons sins?"

But Jesus said to the woman:

"Your faith has delivered you; go, and peace be with you."

Companions on the Second Preaching Tour

Luke 8:1-3

Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming the Good News of the Kingdom of God. With him went the Twelve, as well as some women who had been cured of wicked spirits and of infirmities. They were Mary, known as Mary

Magdala (from whom seven demons had been expelled), and Joanna (the wife of Herod's steward, Chuza), and Susannah, and many others—all of whom ministered to Jesus and his Apostles out of their means.

CHAPTER TWENTY-FIVE

The Relations of Jesus
Mark 3:20-21

Jesus went into a house; and again a crowd collected, so that they were not able even to eat their food. When his relations heard of it, they went to take charge of him, for they said that he was out of his mind.

Cure of a Blind and Dumb Man
Matt. 12:22-23
Cm. Mark 3:20-30
Luke 11:14-23

Then some people brought to Jesus a possessed man, who was blind and dumb; and he cured him, so that the man who had been dumb both talked and saw. At this all the people were astounded.

"Is it possible that this is the son of David?" they exclaimed. But the Pharisees heard of it and said:

Jesus Accused of Acting by the Help of Satan
Matt. 12:24-30

"He drives out demons only by the help of Baal-zebub the chief of the demons."

Jesus, however, was aware of what was passing in their minds, and said to them:

"Any kingdom divided against itself becomes a desolation, and any town or household divided against itself will not last. So, if Satan drives Satan out, he must be divided against himself; and how, then, can his kingdom last? And, if it is by Baal-zebub's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But, if it is by the help of the Spirit of God that I drive out demons, then the Kingdom of God must already be upon you. How, again, can any one get into a strong man's house and carry off his goods, without first securing him? And not till then will he plunder his house. He who is not with me is against me, and he who does not help me to gather is scattering.

The Eternal Sin
Matt. 12:31-37

Therefore, I tell you, men will be forgiven every sin and slander; but slander against the Holy Spirit will not be forgiven. Whoever speaks against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in the present age, or in the age to come.

You must assume either that both tree and fruit are good, or that both tree and fruit are worthless; since it is by its fruit that a tree is known. You brood of vipers! how can you, evil

as you are, say anything good? For what fills the heart will rise to the lips. A good man, from his good stores, produces good things; while an evil man, from his evil stores, produces evil things. I tell you that for every careless thing that men say, they must answer on the 'Day of Judgment.' For it is by your words that you will be acquitted, and by your words that you will be condemned."

Warnings to the Scribes and Pharisees
Matt. 12:38–45

At this point, some Teachers of the Law and Pharisees interposed.

"Teacher," they said, "we want to see some sign from you."

"It is a wicked and unfaithful generation," answered Jesus, "that is asking for a sign, and no sign shall be given it except the sign of the Prophet Jonah. For, just as 'Jonah was inside the sea-monster three days and three nights,' so shall the Son of Man be three days and three nights in the heart of the earth. At the Judgement, the men of Nineveh will stand up with this generation, and will condemn it, because they repented at Jonah's proclamation; and here is more than a Jonah! At the Judgement the Queen of the South will rise up with the present generation, and will condemn it, because she came from the very ends of the earth to listen to the wisdom of Solomon; and here is more than a Solomon!

No sooner does a foul spirit leave a man, than it passes through places where there is no water, in search of rest, and does not find it. Then it says 'I will go back to the home which I left'; but, on coming there, it finds it unoccupied, and swept, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that man proves to be worse than the first. So, too, will it be with this wicked generation."

The Real Kindred of Christ
Mark 3:31–35
Cm. Matt. 12:46–50; Luke 8:19–21

And his mother and his brothers came, and stood outside, and sent to ask him to come to them. There was a crowd sitting round Jesus, and some of them said to him:

"Look, your mother and your brothers are outside, asking for you."

"Who is my mother? and my brothers?" was his reply. Then he looked around on the people sitting in a circle round him, and said:

"Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother."

CHAPTER TWENTY-SIX

Parables by the Sea

Parable of the Sower

Matt. 13:1–23
Cm. Mark 4:1–34
Luke 8:4–18
Isa. 6:9, 10

That same day, when Jesus had left the house and was sitting by the Sea, such great crowds gathered round him, that he got into a boat, and sat in it, while all the people stood upon the beach. Then he told them many truths in parables.

"The sower," he began, "went out to sow, and, as he was sowing, some seed fell along the path, and the birds came and ate it up. Some fell on rocky places, where it had not much soil, and, having no depth of soil, sprang up at once. As soon as the sun had risen, it was scorched, and, having no root, withered away. Some, again, fell into the brambles; but the brambles shot up and choked it. Some, however, fell on good soil, and yielded a return, sometimes one hundred, sometimes sixty, sometimes thirty fold. Let him who has ears hear."

Afterwards his disciples came to him, and said:

"Why do you speak to them in parables?"

"To you," answered Jesus, "the knowledge of the hidden truths of the Kingdom of Heaven has been imparted, but not to those. For, to all who have, more will be given, and they shall have abundance; but, from all who have nothing, even what they have will be taken away. That is why I speak to them in parables, because, though they have eyes, they do not see, and though they have ears, they do not hear or understand. And in them is being fulfilled that prophecy of Isaiah which says—

'You will hear with your ears without ever understanding,
And, though you have eyes, you will see without ever perceiving,
For the mind of this nation has grown dense,
And their ears are dull of hearing,
Their eyes also have they closed;
Lest some day they should perceive with their eyes,
And with their ears they should hear,
And in their mind they should understand, and should turn
And I should heal them.'

But blessed are your eyes, for they see, and your ears, for they hear; for I tell you that many Prophets and good men have longed for the sight of the things which you are seeing, yet never saw them, and to hear the things which you are hearing, yet never heard them.

Listen, then, yourselves to the parable of the Sower. When any one hears the Message of the Kingdom without understanding it, the Evil One comes and snatches away what has

been sown in his mind. This is the man meant by the seed which was sown along the path. By the seed which was sown on rocky places is meant the man who hears the Message, and at once accepts it joyfully; but, as he has no root, he stands for only a short time; and, when trouble or persecution arises on account of the Message, he falls away at once. By the seed which was sown among the brambles is meant the man who hears the Message, but the cares of life and the glamour of wealth completely choke the Message, so that it gives no return. But by the seed which was sown on the good ground is meant the man who hears the Message and understands it, and really yields a return, sometimes one hundred, sometimes sixty, sometimes thirty fold."

Parable of the Tares
Matt. 13:24–30

Another parable which Jesus told them was this—

"The Kingdom of Heaven is compared to a man who sowed good seed in his field. But, while every one was asleep, his enemy came and sowed tares among the wheat, and then went away. So, when the blades of corn shot up, and came into ear, the tares made their appearance also. On this the owner's servants came to him, and said 'Was not it good seed that you sowed in your field? Where, then, do the tares in it come from?"

'An enemy has done this,' was his answer.

'Do you wish us,' they asked, 'to go and gather them together?'

'No,' said he, 'for fear that, while you are gathering the tares, you should root up the wheat as well. Let both grow side by side till harvest; and then I shall say to the reapers, Gather the tares together first, and tie them in bundles for burning; but bring all the wheat into my barn.'"

Parable of the Seed Growing Unobserved
Mark 4:26–29
Joel 3:13

Jesus also said:

"This is what the Kingdom of God is like—like a man who has scattered seed on the ground, and then sleeps by night and rises by day, while the seed is shooting up and growing—he knows not how. The ground bears the crop of itself—first the blade, then the ear, and then the full grain in the ear; but, as soon as the crop is ready, immediately he 'puts in the sickle because harvest has come.'"

Parable of the Mustard Seed
Matt. 13:31–32

Another parable which he told them was this—

"The Kingdom of Heaven is like a mustard-seed, which a man took and sowed in his field. This seed is smaller than all other seeds, but, when it has grown up, it is

larger than the herbs and becomes a tree, so that 'the wild birds come and roost in its branches.' "

Parable of the Leaven Matt. 13:33–35

This was another parable which Jesus related—

"The Kingdom of Heaven is like some yeast which a woman took and covered up in three pecks of flour, until the whole had risen."

Of all this Jesus spoke to the crowd in parables; indeed to them he used never to speak at all except in parables, in fulfilment of these words in the Prophet—

'I will speak to them in parables:
I will utter things kept secret since the foundation of the world.'

Parable of the Tares Explained Matt. 13:36–43

Then Jesus left the crowd, and went into the house. Presently his disciples came to him, and said:

"Explain to us the parable of the tares in the field."

And he answered: "The sower of the good seed is the Son of Man. The field is the world. By the good seed is meant the People of the Kingdom. The tares are the wicked, and the enemy who sowed them is the Devil. The harvest-time is the close of the age, and the reapers are angels. And, just as the tares are gathered and burnt, so it will be at the close of the age. The Son of Man will send his angels, and they will gather from his kingdom all that hinders and those who live in sin, and 'will throw them into the fiery furnace,' where there will be weeping and grinding of teeth.

Then shall the righteous shine, like the sun, in the Kingdom of their Father. Let him who has ears hear.

Parable of the Treasure Matt. 13:44

The kingdom of Heaven is like a treasure hidden in a field, which a man found and hid again, and then, in his delight, went and sold everything that he had, and bought that field.

Parable of the Pearl Matt. 13:45–46

Again, the Kingdom of Heaven is like a merchant in search of choice pearls. Finding one of great value, he went and sold everything that he had, and bought it.

Parable of the Net Matt. 13:47–53

Or again, the Kingdom of Heaven is like a net which was cast into the sea, and caught fish of all kinds. When it was full, they hauled it up on the beach, and sat down and sorted the good fish into baskets, but threw the worthless ones away. So will it be at the close of the age. The angels will go out and separate the

wicked from the righteous, and 'will throw them into the fiery furnace,' where there will be weeping and grinding of teeth.

Have you understood all this?" Jesus asked.

"Yes," they answered.

Then he added:

"So every Teacher of the Law, who has received instruction about the Kingdom of Heaven, is like a householder who produces from his stores things both new and old."

When Jesus had finished these parables, he withdrew from that place.

CHAPTER TWENTY-SEVEN

Stilling a Storm

Mark 4:35-41 Cm. Matt. 8:18, 23-27; Luke 8:22-25

In the evening of the same day, Jesus said to them:

"Let us go across."

So, leaving the crowd behind, they took him with them, just as he was, in the boat; and there were other boats with him. A violent squall came on, and the waves kept dashing into the boat, so that the boat was actually filling. Jesus was in the stern asleep upon the cushion; and the disciples roused him and cried:

"Teacher! is it nothing to you that we are lost?"

Jesus rose and rebuked the wind, and said to the sea: "Hush! Be still!"

Then the wind dropped, and a great calm followed.

"Why are you so timid?" he exclaimed. "Have you no faith yet?"

But they were struck with great awe, and said to one another:

"Who can this be that even the wind and the sea obey him?"

Cure of a Madman

Mark 5:1-20 Cm. Matt. 8:28-34; Luke 8:26-39

And they came to the other side of the Sea—the country of the Gerasenes; and, as soon as Jesus had got out of the boat, he met a man coming out of the tombs, who was under the power of a foul spirit, and who made his home in the tombs. No one had ever been able to secure him, even with a chain; for, though he had many times been left secured with fetters and chains, he had snapped the chains and broken the fetters to pieces, and no one could master him. Night and day alike, he was continually shrieking in the tombs and among the hills, and cutting himself with stones. Catching sight of Jesus from a distance, he ran and bowed to the ground before him, shrieking out in a loud voice:

"What do you want with me, Jesus, Son of the Most High God? For God's sake do not torment me!"

For Jesus had said:

"Come out from the man, you foul spirit."

And he asked him; "What is your name?"

"My name," he said, "is Legion, for there are many of us"; and he begged Jesus again and again not to send them away out of that country. There was a large drove of pigs close by, feeding on the hill-side. And the spirits begged Jesus:

"Send us into the pigs, that we may take possession of them."

Jesus gave them leave. They came out, and entered into the pigs; and the drove—about two thousand in number—rushed down the steep slope into the Sea and were drowned in the Sea. On this the men who tended them ran away, and carried the news to the town, and to the country round; and the people went to see what had happened. When they came to Jesus, they found the possessed man sitting there, clothed and in his right mind—the very man who had had the 'Legion' in him—and they were awe-struck. Then those who had seen it related to them all that had happened to the possessed man, as well as about the pigs; upon which they began to beg Jesus to leave their neighbourhood. As Jesus was getting into the boat, the possessed man begged him to let him stay with him. But Jesus refused.

"Go back to your home, to your own people," he said, "and tell them of all that the Lord has done for you, and how he took pity on you."

So the man went, and began to proclaim in the district of the Ten Towns all that Jesus had done for him, and every one was amazed.

CHAPTER TWENTY-EIGHT

The Raising of the Daughter of Jairus

Mark 5:21-23
Cm. Matt. 9:1, 18-26; Luke 8:40-56

By the time Jesus had re-crossed in the boat to the opposite shore, a great number of people had gathered to meet him, and were standing by the Sea. And one of the Presidents of the Synagogue, whose name was Jairus, came and, as soon as he saw Jesus, threw himself at his feet with repeated entreaties.

"My little daughter," he said, "is at the point of death; I beg you to come and place your hands on her, that her life may be spared."

Cure of an Afflicted Woman

Mark 5:24-43

So Jesus went with him. A great number of people followed Jesus, and kept pressing round him. Meanwhile a woman who for twelve years had suffered from hemorrhage, and undergone much at the hands of many doctors (spending all she had without obtaining any relief, but, on the contrary, growing

worse), heard about Jesus, came behind in the crowd, and touched his cloak.

"If I can only touch his clothes," she said; "I shall get well!"

At once the mischief was stopped, and she felt in herself that she was cured of her complaint. Jesus at once became aware of the power that had gone out from him, and, turning round in the crowd, he said:

"Who touched my clothes?"

"You see the people pressing round you," exclaimed his disciples, "and yet you say 'Who touched me?'"

But Jesus looked about to see who had done it. Then the woman, in fear and trembling, knowing what had happened to her, came and threw herself down before him, and told him the whole truth.

"Daughter," he said, "your faith has delivered you. Go and peace be with you; be free from your complaint."

Before he had finished speaking, some people from the house of the President of the Synagogue came and said:

"Your daughter is dead! Why should you trouble the Teacher further?"

But Jesus, overhearing what they were saying, said to the President of the Synagogue:

"Do not be afraid; only have faith."

And he allowed no one to accompany him, except Peter, James, and John, the brother of James. Presently they reached the President's house, where Jesus saw a scene of confusion—people weeping and wailing incessantly.

"Why this confusion and weeping?" he said on entering. "The little child is not dead; she is asleep."

They began to laugh at him; but he sent them all out, and then, with the child's father and mother and his companions, went into the room where she was lying. Taking her hand, Jesus said to her:

"Taleitha, koum!"—which means 'Little girl, I am speaking to you—Rise!'

The little girl stood up at once, and began to walk about, for she was twelve years old. And, as soon as they saw it, they were overwhelmed with amazement; but Jesus repeatedly cautioned them not to let any one know of it, and told them to give her something to eat.

Cure of Two Blind Men

Matt. 9:27–31

As Jesus was passing on from there, he was followed by two blind men, who kept calling out: "Take pity on us, Son of David!"

When he had gone indoors, the blind men came up to him; and Jesus asked them:

"Do you believe that I am able to do this?"

"Yes, Master!" they answered.
Upon that he touched their eyes, and said:
"It shall be according to your faith."
Then their eyes were opened. Jesus sternly cautioned them. "See that no one knows of it," he said. But the men went out, and spread the news about him through all that part of the country.

Cure of a Dumb Man
Matt. 9:32–34

Just as they were going out, some people brought up to Jesus a dumb man who was possessed by a demon; and, as soon as the demon had been driven out, the dumb man spoke. The people were astonished at this, and exclaimed:
"Nothing like this has ever been seen in Israel!"
But the Pharisees said:
"He drives out the demons by the help of the chief of the demons."

Second Rejection at Nazareth
Matt. 13:54–58
Cm. Mark 6:1–6
Luke 4:16–30

Going to his own part of the country, he taught the people in their Synagogue in such a manner that they were deeply impressed.
"Where did he get this wisdom?" they said, "and the miracles? Is not he the carpenter's son? Is not his mother called Mary, and his brothers James, and Joseph, and Simon, and Judas? And his sisters, too—are not they all living among us? Where, then, did he get all this?"
These things proved a hindrance to their believing in him; whereupon Jesus said:
"A Prophet is not without honour, except in his own country and in his own house."
And he did not work many miracles there, because of their want of faith.

CHAPTER TWENTY-NINE

Third Preaching Tour Continued
Matt. 9:35
Cm. Mark 6:6

Jesus went round all the towns and the villages, teaching in their Synagogues, proclaiming the Good News of the Kingdom, and curing every kind of disease and every kind of sickness.

The Urgent Need of Workers
Matt. 9:36–38
Cm. Mark 6:7–13
Luke 9:1–6

But, when he saw the crowds, his heart was moved with compassion for them, because they were distressed and harassed, 'like sheep without a shepherd'; and he said to his disciples:
"The harvest is abundant, but the labourers are few. Therefore pray to the Owner of the harvest to send labourers to gather in his harvest."

The Mission of the Twelve Apostles

Matt. 10:1–33

Calling his twelve Disciples to him, Jesus gave them authority over foul spirits, so that they could drive them out, as well as the power of curing every kind of disease and every kind of sickness.

The names of the twelve Apostles are these:
First Simon, also known as Peter, and his brother Andrew;
James the son of Zebediah, and his brother John;
Philip and Bartholomew;
Thomas, and Matthew the tax-gatherer;
James the son of Alphaeus, and Thaddaeus;
Simon the Zealot, and Judas Iscariot—the Apostle who betrayed him.

These twelve Jesus sent out as his Messengers, after giving them these instructions—

"Do not go to the Gentiles, nor enter any Samaritan town, but make your way rather to the lost sheep of Israel. And on your way proclaim that the Kingdom of Heaven is at hand. Cure the sick, raise the dead, make the lepers clean, drive out demons. You have received free of cost, give free of cost. Do not provide yourself with gold, or silver, or pence in your purses; not even with a bag for the journey, or a change of clothes, or sandals, or even a staff; for the worker is worth his food. Whatever town or village you visit, find out who is worthy in that place, and remain there till you leave. As you enter the house, greet it. Then, if the house is worthy, let your blessing rest upon it, but, if it is unworthy, let your blessing return upon yourselves. If no one welcomes you, or listens to what you say, as you leave that house or that town, shake off its dust from your feet. I tell you, the doom of the land of Sodom and Gomorrah will be more bearable in the 'Day of Judgement' than the doom of that town.

Remember, I am sending you out as my Messengers like sheep among wolves. So be as wise as serpents, and as blameless as doves. Be on your guard against your fellow men, for they will betray you to courts of law, and scourge you in their Synagogues; and you will be brought before governors and kings for my sake, that you may witness for me before them and the nations. Whenever they betray you, do not be anxious as to how you shall speak or what you shall say, for what you shall say will be given you at the moment; for it will not be you who speak, but the Spirit of your Father that speaks within you. Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause them to be put to death; and you will be hated by every one on account of my Name. Yet the man that endures to the end shall be saved. But, when they persecute you in one town, escape to the next; for, I tell you, you will not have come to the end of

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the towns of Israel before the Son of Man comes. A scholar is not above his teacher, nor a servant above his master. It is enough for a scholar to be treated like his teacher, and a servant like his master. If the head of the house has been called Baal-zebub, how much more the members of his household! Do not, therefore, be afraid of them. There is nothing concealed which will not be revealed, nor anything hidden which will not become known. What I tell you in the dark, say again in the light; and what is whispered in your ear, proclaim upon the housetops. And do not be afraid of those who kill the body, but are unable to kill the soul; rather be afraid of him who is able to destroy both soul and body in the Pit. Are not two sparrows sold for a half-penny? Yet not one of them will fall to the ground without your Father's knowledge. While as for you, the very hairs of your head are all numbered. Do not, therefore, be afraid; you are of more value than many sparrows. Every one, therefore, who shall acknowledge me before his fellow men, I, too, will acknowledge before my Father who is in Heaven; but, if any one disowns me before his fellow men, I, too, will disown him before my Father who is in Heaven.

The Cost of Christ's Service
Matt. 10:34–11:1

Do not imagine that I have come to bring peace upon the earth. I have come to bring, not peace, but the sword. For I have come to set—

> 'a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household.'

He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. And the man who does not take his cross and follow in my steps is not worthy of me. He who has found his life will lose it, while he who, for my sake, has lost his life shall find it.

He who welcomes you is welcoming me; and he who welcomes me is welcoming him who sent me as his Messenger. He who welcomes a Prophet, because he is a Prophet, shall receive a Prophet's reward; and he who welcomes a good man, because he is a good man, shall receive a good man's reward. And, if any one gives but a cup of cold water to one of these lowly ones because he is a disciple, I tell you that he shall assuredly not lose his reward."

After Jesus had finished giving directions to his twelve Disciples, he left that place in order to teach and preach in their towns.

CHAPTER THIRTY

The Death of the Baptist

Mark 6:14-29
Cm. Matt. 14:1-12; Luke 9:7-9

Now King Herod heard of Jesus; for his name had become well known. People were saying —" John the Baptizer must have risen from the dead, and that is why these miraculous powers are active in him." Others again said —" He is Elijah," and others—" He is a Prophet, like one of the great Prophets." But when Herod heard of him, he said—" The man whom I beheaded—John—he must be risen!"

For Herod himself had sent and arrested John, and put him in prison, in chains, to please Herodias, the wife of his brother Philip, because Herod had married her. For John had said to Herod —' You have no right to be living with your brother's wife.' So Herodias was incensed against John, and wanted to put him to death, but was unable to do so, because Herod stood in fear of John, knowing him to be an upright and holy man, and protected him. He had listened to John, but still remained much perplexed, and yet he found pleasure in listening to him. A suitable opportunity, however, occurred when Herod, on his birthday, gave a dinner to his high officials, and his generals, and the foremost men in Galilee. And when his daughter—that is, the daughter of Herodias—came in and danced, she delighted Herod and those who were dining with him. ' Ask me for whatever you like,' the King said to the girl, ' and I will give it to you;' and he swore to her that he would give her whatever she asked him—up to half of his kingdom. The girl went out, and said to her mother ' What must I ask for?' ' The head of John the Baptizer,' answered her mother. So she went in as quickly as possible to the King, and made her request. ' I want you,' she said, ' to give me at once, on a dish, the head of John the Baptist.' The king was much distressed; yet, on account of his oath and of the guests at his table, he did not like to refuse her. He immediately despatched one of his bodyguard, with orders to bring John's head. The man went and beheaded John in the prison, and, bringing his head on a dish, gave it to the girl, and the girl gave it to her mother. When John's disciples heard of it, they came and took his body away, and laid it in a tomb.

Five Thousand Fed by the Lake of Galilee

Matt. 14:13-21
Cm. Mark 6:30-40; Luke 9:10-17; John 6:1-15

When Jesus heard of it, he retired privately in a boat to a lonely spot. The people, however, heard of his going, and followed him in crowds from the towns on foot. On getting out of the boat, Jesus saw a great crowd, and his heart was moved at the sight of them; and he cured all the sick among them. In the evening the disciples came up to him, and said:

"This is a lonely spot, and the day is now far advanced; send the crowds away, that they may go to the villages, and buy themselves food."

But Jesus said: "They need not go away, it is for you to give them something to eat."

"We have nothing here," they said, "except five loaves and two fishes."

"Bring them here to me," was his reply.

Jesus ordered the people to take their seats on the grass; and, taking the five loaves and the two fishes, he looked up to Heaven, and said the blessing, and, after he had broken the loaves, gave them to his disciples; and they gave them to the crowds. Every one had sufficient to eat, and they picked up enough of the broken pieces that were left to fill twelve baskets. The men who ate were about five thousand in number, without counting women and children.

Walking on the Water

Matt. 14:22–33
Cm. Mark 6:47–56
John 6:16–21

Immediately afterwards Jesus made the disciples get into a boat and cross over in advance of him, while he dismissed the crowds. After dismissing the crowds, he went up the hill by himself to pray; and, when evening fell, he was there alone. The boat was by this time some miles from shore, labouring in the waves, for the wind was against her. Three hours after midnight, however, Jesus came towards the disciples, walking on the water. But, when they saw him walking on the water, they were terrified.

"It is a ghost," they exclaimed, and cried out for fear. But Jesus at once spoke to them.

"Courage!" he said, "It is I; do not be afraid!"

"Master," Peter exclaimed, "if it is you, tell me to come to you on the water."

And Jesus said: "Come."

So Peter got down from the boat, and walked on the water, and went towards Jesus; but, when he felt the wind, he was frightened, and, beginning to sink, cried out:

"Master! Save me!"

Instantly Jesus stretched out his hand, and caught hold of him.

"O man of little faith!" he said, "Why did you falter?"

When they had got into the boat, the wind dropped. But the men in the boat threw themselves on their faces before him, and said:

"You are indeed God's Son."

Miracles at Gennesaret

Matt. 14:34–36

When they had crossed over, they landed at Gennesaret. But the people of that place, recognizing Jesus, sent out to the whole

country round, and brought to him all who were ill, begging him merely to let them touch the tassel of his cloak; and all who touched were made perfectly well.

CHAPTER THIRTY-ONE

Discourse on the Bread of Life

John 6:22-71
Exod. 16:4
Isa. 54:13

The people who remained on the further side of the Sea had seen that only one boat had been there, and that Jesus had not got into it with his disciples, but that they had left without him. Some boats, however, had come from Tiberias, from near the spot where they had eaten the bread after the Master had said the thanksgiving. So, on the next day, when the people saw that Jesus was not there, or his disciples either, they themselves got into the boats, and went to Capernaum to look for him. And, when they found him on the other side of the Sea, they said:

"When did you get here, Rabbi?"

"In truth I tell you," answered Jesus, "it is not on account of the signs which you saw that you are looking for me, but because you had the bread to eat and were satisfied. Work, not for the food that perishes, but for the food that lasts for Immortal Life, which the Son of Man will give you; for upon him the Father—God himself—has set the seal of his approval."

"How," they asked, "are we to do the work that God would have us do?"

"The work that God would have you do," answered Jesus, "is to believe in him whom God sent as his Messenger."

"What sign, then," they asked, "are you giving, which we may see, and so believe you? What is the work that you are doing? Our ancestors had the manna to eat in the desert; as Scripture says—

'He gave them bread from Heaven to eat.'"

"In truth I tell you," replied Jesus, "Moses did not give you the Bread from Heaven, but my Father does give you the true Bread from Heaven; for the Bread that God gives is that which comes down from Heaven, and gives Life to the world."

"Master," they exclaimed, "give us that Bread always!"

"I am the Life-giving Bread," Jesus said to them; "he that comes to me shall never be hungry, and he that believes in me shall never thirst again. But, as I have said already, you have seen me, and yet you do not believe in me. All those whom the Father gives me will come to me; and no one who comes to me will I ever turn away. For I have come down from Heaven, to do, not my own will, but the will of him who

sent me; and his will is this—that I should not lose one of all those whom he has given me, but should raise them up at the Last Day. For it is the will of my Father that every one who sees the Son, and believes in him, should have Immortal Life; and I myself will raise him up at the Last Day."

Upon this the Jews began murmuring against Jesus for saying—'I am the Bread which came down from Heaven.'

"Is not this Jesus, Joseph's son," they asked, "whose father and mother we know? How is it that he now says that he has come down from Heaven?"

"Do not murmur among yourselves," said Jesus in reply. "No one can come to me, unless the Father who sent me draws him to me; and I will raise him up at the Last Day. It is said in the Prophets—

'And they shall all be taught by God.'

Every one who is taught by the Father and learns from him comes to me. Not that any one has seen the Father, except him who is from God—he has seen the Father. In truth I tell you, he who believes in me has Immortal Life. I am the Life-giving Bread. Your ancestors ate the manna in the desert, and yet died. The Bread that comes down from Heaven is such that whoever eats of it will never die. I am the Living Bread that has come down from Heaven. If any one eats of this Bread, he will live for ever; and the Bread that I shall give is my flesh, which I will give for the Life of the world."

Upon this the Jews began disputing with one another:

"How is it possible for this man to give us his flesh to eat?"

"In truth I tell you," answered Jesus, "unless you eat the flesh of the Son of Man, and drink his blood, you have not Life within you. He who takes my flesh for his food, and drinks my blood, has Immortal Life; and I will raise him up at the Last Day. For my flesh is true food, and my blood true drink. He who takes my flesh for his food, and drinks my blood, remains united to me, and I to him. As the Living Father sent me as his Messenger, and as I live because the Father lives, so he who takes me for his food shall live because I live. That is the Bread which has come down from Heaven—not such as your ancestors ate, and yet died; he who takes this Bread for his food shall live for ever."

All this Jesus said in a Synagogue, when he was teaching in Capernaum.

On hearing it, many of his disciples said:

"This is harsh doctrine! Who can bear to listen to it?"

But Jesus, aware that his disciples were murmuring about it, said to them:

"Is this a hindrance to you? What, then, if you should see

the Son of Man ascending where he was before? It is the Spirit that gives Life; mere flesh is of no avail. In the teaching that I have been giving you there is Spirit and there is Life. Yet there are some of you who do not believe in me."
For Jesus knew from the first who they were that did not believe in him, and who it was that would betray him; and he added:

"This is why I told you that no one can come to me, unless enabled by the Father."

After this many of his disciples drew back, and did not go about with him any longer. So Jesus said to the Twelve:

"Do you also wish to leave me?"

But Simon Peter answered; "Master, to whom shall we go? Immortal Life is in your teaching; and we have learnt to believe and to know that you are the Holy One of God."

"Did not I myself choose you to be the Twelve?" replied Jesus; "and yet, even of you, one is playing the 'Devil's' part." He meant Judas, the son of Simon Iscariot, who was about to betray him, though he was one of the Twelve.

CHAPTER THIRTY-TWO

Discourse on Eating with Unwashed Hands

Mark 7:1–23
Cm. Matt. 15:1–20
Isa. 29:13

One day the Pharisees and some of the Teachers of the Law who had come from Jerusalem gathered round Jesus. They had noticed that some of his disciples ate their food with their hands 'defiled,' by which they meant unwashed. (For the Pharisees, and indeed all strict Jews, will not eat without first scrupulously washing their hands, holding in this to the traditions of their ancestors. When they come from market, they will not eat without first sprinkling themselves; and there are many other customs which they have inherited and hold to, such as the ceremonial washing of cups, and jugs, and copper pans.) So the Pharisees and the Teachers of the Law asked Jesus this question—

"How is it that your disciples do not follow the traditions of our ancestors, but eat their food with defiled hands?"

His answer was:

"It was well said by Isaiah when he prophesied about you hypocrites in the words—

> 'This is a people that honour me with their lips,
> While their hearts are far removed from me;
> But vainly do they worship me,
> For they teach but the precepts of men.'

You neglect God's commandments and hold to the traditions of men. Wisely do you set aside God's commandments," he

exclaimed, "to keep your own traditions! For while Moses said

'Honour thy father and thy mother,'

and

'Let him who reviles his father and mother suffer death,'

you say, 'If a man says to his father or mother "Whatever of mine might have been of service to you is Korban"' (which means 'Given to God')—why, then you do not allow him to do anything further for his father or mother? In this way you nullify the words of God by your traditions, which you hand down; and you do many similar things."

Then Jesus called the people to him again, and said:

"Listen to me, all of you, and mark my words. There is nothing external to a man, which by going into him can 'defile' him; but the things that come out from a man are the things that defile him."

When Jesus went indoors, away from the crowd, his disciples began questioning him about this saying.

"What, do even you understand so little?" exclaimed Jesus. "Do not you see that there is nothing external to a man, which by going into a man, can 'defile' him, because it does not pass into his heart, but into his stomach, and is afterwards got rid of?"—in saying this Jesus pronounced all food 'clean.'

"It is what comes out from a man," he added, "that defiles him, for it is from within, out of the hearts of men, that there come evil thoughts—unchastity, theft, murder, adultery, greed, wickedness, deceit, lewdness, envy, slander, haughtiness, folly; all these wicked things come from within, and do defile a man."

SECTION SIX

THIRD PERIOD OF THE WORK IN GALILEE

From the withdrawal into Northern Galilee
until the final departure for Jerusalem

CHAPTERS THIRTY-THREE TO THIRTY-EIGHT

CHAPTER THIRTY-THREE

The Journey Toward Tyre and Sidon

Mark 7:24–30
Cm. Matt. 15:21–28

On leaving that place, Jesus went to the district of Tyre and Sidon. And he went into a house, and did not wish any one to know it, but could not escape notice. For a woman whose little daughter had a foul spirit in her, heard of him immediately, and came and threw herself at his feet—the woman was a foreigner, a native of Syrian Phoenicia—and she begged him to drive the demon out of her daughter.

"Let the children be satisfied first," answered Jesus. "For it is not fair to take the children's food, and throw it to dogs."

"Yes, Master," she replied; "even the dogs under the table do feed on the children's crumbs."

"For saying that," he answered, "you may go. The demon has gone out of your daughter."

The woman went home, and found the child lying on her bed, and the demon gone.

The Return through Decapolis

On returning from the district of Tyre, Jesus went by way of Sidon, to the Sea of Galilee, across the district of the Ten Towns.

Mark 7:31–37
Cm. Matt. 15:29–31
Matt. 15:30, 31

Great crowds of people came to him, bringing with them those who were lame, crippled, blind, or dumb, and many others. They put them down at his feet, and he cured them; and the crowd were astonished, when they saw the dumb talking, the cripples made sound, the lame walking about, and the blind with their sight restored; and they praised the God of Israel.

Some people brought to him a man who was deaf and almost dumb, and they begged Jesus to place his hand on him. Jesus took him aside from the crowd quietly, put his fingers into the man's ears, and touched his tongue with saliva. Then, looking up to Heaven, he sighed, and said to the man:

"Ephphatha!" which means 'Be opened.'

The man's ears were opened, the string of his tongue was freed, and he began to talk plainly. Jesus insisted upon their not telling any one; but the more he insisted, the more perseveringly they made it known, and a profound impression was made upon the people.

"He has done everything well!" they exclaimed. "He makes even the deaf hear and the dumb speak!"

The Feeding of the Four Thousand

Mark 8:1–9
Cm. Matt. 15:32–38
Matt. 15:39

About that time, when there was again a great crowd of people who had nothing to eat, Jesus called his disciples to him, and said:

"My heart is moved at the sight of all these people, for they have already been with me three days and they have nothing to eat; and if I send them away to their homes hungry, they will break down on the way; and some of them have come a long distance."

"Where will it be possible," his disciples answered, "to get sufficient bread for these people in this lonely place?"

"How many loaves have you?" he asked.

"Seven," they answered.

Jesus told the crowd to sit down upon the ground. Then he took the seven loaves, and, after saying the thanksgiving, broke them, and gave them to his disciples to serve out; and they served them out to the crowd. They had also a few small fish; and, after he had said the blessing, he told the disciples to serve out these as well. The people had sufficient to eat, and they picked up seven baskets full of the broken pieces that were left. There were about four thousand people.

Then, after dismissing the crowds, Jesus got into the boat, and went to the neighbourhood of Magadan.

The Pharisees and Sadducees Ask a Sign from Heaven

Matt. 16:1–12
Cm. Mk. 8:10–21

Here the Pharisees and Sadducees came up, and, to test Jesus, requested him to show them some sign from the heavens. But Jesus answered:

["In the evening you say 'It will be fine weather, for the sky is as red as fire.' But in the morning you say 'To-day it will be stormy, for the sky is as red as fire and threatening.' You learn to read the sky; yet you are unable to read the signs of the times!] A wicked and unfaithful generation is asking for a sign, but no sign shall be given it except the sign of Jonah." So he left them and went away.

Now the disciples had crossed to the opposite shore, and had forgotten to take any bread. Presently Jesus said to them:

"Take care and be on your guard against the leaven of the Pharisees and Sadducees."

But the disciples began talking among themselves about their having brought no bread. On noticing this, Jesus said:

"Why are you talking among yourselves about your being short of bread, O men of little faith? Do not you yet see, nor remember the five loaves for the five thousand, and how many baskets you took away? Nor yet the seven loaves for the four thousand, and how many basketsful you took away? How

is it that you do not see that I was not speaking about bread? Be on your guard against the leaven of the Pharisees and Sadducees."

Then they understood that he had told them to be on their guard, not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

CHAPTER THIRTY-FOUR

Cure of a Blind Man at Bethsaida

Mark 8:22–27

They came to Bethsaida. There some people brought a blind man to Jesus, and begged him to touch him. Taking the blind man's hand, Jesus led him to the outskirts of the village, and, when he had put saliva on the man's eyes, he placed his hands on him, and asked him: "Do you see anything?" The man looked up, and said:

"I see the people, for, as they walk about, they look to me like trees."

Then Jesus again placed his hands on the man's eyes; and the man saw clearly, his sight was restored, and he saw everything with perfect distinctness. Jesus sent him to his home, and said: "Do not go even into the village."

Afterwards Jesus and his disciples went into the villages round Caesarea Philippi.

Peter's Confession

Matt. 16:13–20
Cm. Mark 8:27–30; Luke 9:18–21

On coming into the neighbourhood of Caesarea Philippi, Jesus asked his disciples this question—

"Who do people say that the Son of Man is?"

"Some say John the Baptist," they answered, "others, however, say that he is Elijah, while others again say Jeremiah, or one of the Prophets."

"But you," he said, "who do you say that I am?"

And to this Simon Peter answered; "You are the Christ, the Son of the Living God."

"Blessed are you, Simon, Son of Jonah," Jesus replied. "For no human being has revealed this to you, but my Father who is in Heaven. Yes, and I say to you, Your name is 'Peter'—a Rock, and on this rock I will build my Church, and the Powers of the Place of Death shall not prevail over it. I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be held in Heaven to be forbidden, and whatever you allow on earth will be held in Heaven to be allowed."

Then he charged his disciples not to tell any one that he was the Christ.

Jesus Foretells His Death and Resurrection

Matt. 16:21-28
Cm. Mark 8:31; 9:1; Luke 9:22-27
Hos. 6:2; Ps. 62:12

At that time Jesus Christ began to explain to his disciples that he must go to Jerusalem, and undergo much suffering at the hands of the Councillors, and Chief Priests, and Teachers of the Law, and be put to death, and rise on the third day. But Peter took Jesus aside, and began to rebuke him.

"Master," he said, "please God that shall never be your fate!"

Jesus, however, turning to Peter, said:

"Out of my way, Satan! You are a hindrance to me; for you look at things, not as God does, but as man does."

Then Jesus said to his disciples:

"If any man wishes to walk in my steps, let him renounce self, and take up his cross, and follow me. For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life shall find it. What good will it do a man to gain the whole world, if he forfeits his life? or what will a man give that is of equal value with his life? For the Son of Man is to come in his Father's Glory, with his angels, and then he 'will give to every man what his actions deserve.' I tell you, some of those who are standing here will not know death till they have seen the Son of Man coming into his Kingdom."

CHAPTER THIRTY-FIVE

The Transfiguration

Mark 9:2-4
Cm. Matt. 17:1-13; Luke 9:28-36
Luke 9:32
Mark 9:5-10

Six days later, Jesus took with him Peter, James, and John, and led them up a high mountain alone by themselves. There his appearance was transformed before their eyes, and his clothes became of a more dazzling white than any bleacher in the world could make them. And Elijah appeared to them, in company with Moses; and they were talking with Jesus.

Peter and his companions had been overpowered by sleep, but, suddenly becoming wide awake, they saw Jesus glorified, and the two men who were standing beside him.

"Rabbi," said Peter, interposing, "it is good to be here; let us make three tents, one for you, one for Moses, and one for Elijah." For he did not know what to say, because they were much afraid. Then a cloud came down and enveloped them; and from the cloud there came a voice—

"This is my Son, the Beloved; him you must hear."

And suddenly, on looking round, they saw that there was now no one with them but Jesus alone. As they were going down

the mountain-side, Jesus cautioned them not to relate what they had seen to any one, till after the Son of Man should have risen again from the dead. They seized upon these words and discussed with one another what this 'rising from the dead' meant.

A Question about Elijah

Mark 9:11-13
Mal. 4:5, 6.

"How is it," they asked Jesus, "that our Teachers of the Law say that Elijah has to come first?"

"Elijah does indeed come first," answered Jesus, "and reestablish everything; and does not Scripture speak, with regard to the Son of Man, of his undergoing much suffering and being utterly despised? But I tell you that Elijah has come, and people have treated him just as they pleased, as Scripture says of him."

Cure of an Epileptic Boy

Mark 9:14-29
Cm. Matt. 17:14-20; Luke 9:37-43

When they came to the other disciples, they saw a great crowd round them, and some Teachers of the Law arguing with them. But, as soon as they saw Jesus, all the people, in great astonishment, ran up and greeted him.

"What are you arguing about with them?" Jesus asked.

"Teacher," answered a man in the crowd, "I brought my son to see you, as he has a dumb spirit in him; and, wherever it seizes him, it dashes him down; he foams at the mouth and grinds his teeth, and he is pining away. I asked your disciples to drive the spirit out, but they failed."

"O faithless generation!" exclaimed Jesus. "How long must I be with you? how long must I have patience with you? Bring the boy to me."

They brought him to Jesus; but no sooner did the boy see him than the spirit threw him into convulsions; and he fell on the ground, and rolled about, foaming at the mouth.

"How long has he been like this?" Jesus asked the boy's father.

"From his childhood," he answered; "and it has often thrown him into fire and into water to put an end to his life; but, if you can possibly do anything, take pity on us, and help us!"

"Why say 'possibly?'" Jesus replied. "Everything is possible for one who has faith."

The boy's father immediately cried out.

"I have faith; help my want of faith!"

But, when Jesus saw that a crowd was quickly collecting, he rebuked the foul spirit:

"Deaf and dumb spirit, it is I who command you. Come out from him and never enter him again."

With a loud cry the spirit threw the boy into repeated convulsions, and then came out from him. The boy looked like a corpse, so that most of them said that he was dead. But Jesus took his hand, and lifted him; and he stood up. When Jesus had gone indoors, his disciples asked him privately:

"Why could not we drive it out?"

"A spirit of this kind," he said, "can be driven out only by prayer."

Jesus a Second Time Foretells His Death and Resurrection

Mark 9:30–32
Cm. Matt. 17:22, 23; Luke 9:43–45
Hos. 6:2

Leaving that place, Jesus and his disciples went on their way through Galilee; but he did not wish any one to know it, for he was instructing his disciples, and telling them—

"The Son of Man is being betrayed into the hands of his fellow men, and they will put him to death, but, when he has been put to death, he will rise again after three days."

But the disciples did not understand his meaning and were afraid to question him.

A Question about the Temple rate

Matt. 17:24–27
Cm. Mark 9:33

After they had reached Capernaum, the collectors of the Temple-rate came up to Peter, and said:

"Does not your Master pay the Temple-rate?"

"Yes," answered Peter.

But, on going into the house, before he could speak, Jesus said:

"What do you think, Simon? From whom do earthly kings take taxes or tribute? From their sons, or from others?"

"From others," answered Peter.

"Well then," continued Jesus, "their sons go free. Still that we may not shock them, go and throw a line into the Sea; take the first fish that rises, open its mouth, and you will find in it a piece of money. Take that, and give it to the collectors for both of us."

CHAPTER THIRTY-SIX

Discourse on Humility and Forgiveness

Matt. 18:1–14
Cm. Mark 9:33–50
Luke 9:46–50

On the same occasion the disciples came to Jesus, and asked him:

"Who is really the greatest in the Kingdom of Heaven?" Jesus called a little child to him, and placed it in the middle of them, and then said:

"I tell you, unless you change and become like little children, you will not enter the Kingdom of Heaven

at all. Therefore, any one who will humble himself like this child—that man shall be the greatest in the Kingdom of Heaven. And any one who, for the sake of my Name, welcomes even one little child like this, is welcoming me. But, if any one puts a snare in the way of one of these lowly ones who believe in me, it would be best for him to be sunk in the depths of the sea with a great millstone hung round his neck. Alas for the world because of such snares! There cannot but be snares; yet alas for the man who is answerable for the snare!

If your hand or your foot is a snare to you, cut it off, and throw it away. It would be better for you to enter the Life maimed or lame, than to have both hands, or both feet, and be thrown into the aeonian fire. If your eye is a snare to you, take it out, and throw it away. It would be better for you to enter the Life with only one eye, than to have both eyes and be thrown into the fiery Pit.

Beware of despising one of these lowly ones, for in Heaven, I tell you, their angels always see the face of my Father who is in Heaven. What think you? If a man owns a hundred sheep, and one of them strays, will he not leave the ninety-nine on the hills, and go and search for the one that is straying? And, if he succeeds in finding it, I tell you that he rejoices more over that one sheep than over the ninety-nine which did not stray. So, too, it is the will of my Father who is in Heaven that not one of these lowly ones should be lost.

On Dealing with Wrong-doers
Mark 18:15–18

If your Brother does wrong, go to him and convince him of his fault when you and he are alone. If he listens to you, you have won your Brother. But, if he does not listen to you, take with you one or two others, so that 'on the evidence of two or three witnesses, every word may be put beyond dispute.' If he refuses to listen to them, speak to the Church; and, if he also refuses to listen to the Church, treat him as you would a Gentile or a tax-gatherer.

Encouragement to United Prayer
Mark 18:19–20

I tell you, all that you forbid on earth will be held in Heaven to be forbidden, and all that you allow on earth will be held in Heaven to be allowed. Again, I tell you that, if but two of you on earth agree as to what they shall pray for, whatever it be, it will be granted them by my Father who is in Heaven. For where two or three have come together in my Name, I am present with them."

Parable of the Unforgiving Servant
Mark 18:21–35

Then Peter came up, and said to Jesus:
"Master, how often am I to forgive my Brother when he wrongs me? As many as seven times?"

But Jesus answered:

"Not seven times, but 'seventy times seven.' And therefore the Kingdom of Heaven may be compared to a king who wished to settle accounts with his servants. When he had begun to do so, one of them was brought to him who owed him six million pounds; and as he could not pay, his master ordered him to be sold towards the payment of the debt, together with his wife, and his children, and everything that he had. Thereupon the servant threw himself down on the ground before him and said 'Have patience with me, and I will pay you all.' The master was moved with compassion; and he let him go, and forgave him the debt. But, on going out, that same servant came upon one of his fellow-servants who owed him ten pounds. Seizing him by the throat, he said 'Pay what you owe me.' Thereupon his fellow-servant threw himself on the ground, and begged for mercy. 'Have patience with me,' he said, 'and I will pay you.' But the other would not; but went and put him in prison till he should pay his debt. When his fellow-servants saw what had happened, they were greatly distressed, and went to their master and laid the whole matter before him. Upon that the master sent for the servant, and said to him 'You wicked servant! When you begged me for mercy, I forgave you the whole of that debt. Ought not you, also, to have shown mercy to your fellow-servant, just as I showed mercy to you?' Then his master, in anger, handed him over to the gaolers, until he should pay the whole of his debt. So, also, will my heavenly Father do to you, unless each one of you forgives his Brother from his heart."

CHAPTER THIRTY-SEVEN

Christ at the Festival of Tabernacles in Jerusalem

John 7:1–36

After this, Jesus went about in Galilee, for he would not do so in Judaea, because the Jews were eager to put him to death. When the Jewish Festival of Tabernacles was near, his brothers said to him:

"Leave this part of the country, and go into Judaea, so that your disciples, as well as we, may see the work that you are doing. For no one does a thing privately, if he is seeking to be widely known. Since you do these things, you should show yourself publicly to the world."
For even his brothers did not believe in him.

"My time," answered Jesus, "is not come yet, but your time is always here. The world cannot hate you, but it does hate me, because I testify that its ways are evil. Go yourselves up to the Festival; I am not going to this Festival yet, because my time has not yet come."

After telling them this, he stayed on in Galilee.

But, when his brothers had gone up to the Festival, Jesus also went up—not publicly, but privately. The Jews were looking for him at the Festival and asking 'Where is he?' and there were many whispers about him among the people, some saying 'He is a good man'; others: 'No! he is leading the people astray.'

No one, however, spoke freely about him, for fear of the Jews.

About the middle of the Festival week, Jesus went up into the Temple Courts, and began teaching. The Jews were astonished.

"How has this man got his learning," they asked, "when he has never studied?"

So, in reply, Jesus said:

"My teaching is not my own; it is his who sent me. If any one has the will to do God's will, he will find out whether my teaching is from God, or whether I speak on my own authority. The man who speaks on his own authority seeks honour for himself; but the man who seeks the honour of him that sent him is sincere, and there is nothing false in him. Was not it Moses who gave you the Law? Yet not one of you obeys it! Why are you seeking to put me to death?"

"You must be possessed by a demon!" the people exclaimed. "Who is seeking to put you to death?"

"There was one thing I did," replied Jesus, "at which you are all still wondering. But that is why Moses has instituted circumcision among you—not, indeed, that it began with him, but with our ancestors—and that is why you circumcise even on a Sabbath. When a man receives circumcision on a Sabbath to prevent the Law of Moses from being broken, how can you be angry with me for making a man sound and well on a Sabbath? Do not judge by appearances; judge justly."

At this some of the people of Jerusalem exclaimed:

"Is not this the man that they are seeking to put to death? Yet here he is, speaking out boldly, and they say nothing to him! Is it possible that our leading men have really discovered that he is the Christ? Yet we know where this man is from; but, when the Christ comes, no one will be able to tell where he is from."

Therefore, Jesus, as he was teaching in the Temple Courts, raised his voice and said:

"Yes, you know me, and you know where I am from. Yet I have not come on my own authority, but he who sent me may be trusted; and him you do not know. I do know him, for it is from him that I have come, and he sent me as his Messenger."

So they sought to arrest him; but no one touched him, for his

time was not come yet. Many of the people, however, believed in him.

"When the Christ comes," they said, "will he give more signs of his mission than this man has given?"

The Pharisees heard the people whispering about him in this way, and so the Chief Priests and the Pharisees sent officers to arrest him; on which Jesus said:

"I shall be with you but a little longer, and then I am going to him who sent me. You will look for me, and you will not find me; and you will not be able to come where I shall be."

"Where is this man going," the Jews asked one another, "that we shall not find him?" Will he go to our countrymen abroad, and teach foreigners? What does he mean by saying 'You will look for me, and you will not find me; and you will not be able to come where I shall be?'"

The 'Living Water' Offered
John 7:37–52

On the last and greatest day of the Festival, Jesus, who was standing by, exclaimed:

"If any one thirsts, let him come to me, and drink. He who believes in me—As Scripture says, Out of his heart shall flow rivers of 'Living Water.'"

(By this he meant the Spirit, which those who had believed in him were to receive; for the Spirit had not yet come, because Jesus had not yet been exalted.) Some of the people, when they heard these words, said:

"This is certainly 'the Prophet!'"; others said: "This is the Christ!"; but some asked:

"What! does the Christ come from Galilee? Is not it said in Scripture that it is of the race of David, and from Bethlehem, the village to which David belonged, that the Christ is to come?"

So there was a sharp division among the people on account of Jesus. Some of them wanted to arrest him, and yet no one touched him.

When the officers returned to the Chief Priests and Pharisees, they were asked:

"Why have you not brought him?"

"No man ever spoke as he speaks!" they answered.

"What! have you been led astray too?" the Pharisees replied. "Have any of our leading men believed in him, or any of the Pharisees? As for these people who do not know the Law—they are cursed!"

But one of their number, Nicodemus, who before this had been to see Jesus, said to them:

"Does our Law pass judgment on a man without first giving him a hearing, and finding out what he has been doing?"

"Are you also from Galilee?" they retorted. "Search, and you will find that no Prophet is to arise in Galilee!"

John 7:53–8:11 Inserted in some manuscripts from an ancient source.

[And every one went home except Jesus, who went to the Mount of Olives. But he went again into the Temple Courts early in the morning, and all the people came to him; and he sat down and taught them. Presently, however, the Teachers of the Law and the Pharisees brought a woman who had been caught in adultery, and placed her in the middle of the Court, and said to Jesus:

"Teacher, this woman was found in the very act of adultery. Now Moses, in the Law, commanded us to stone such women to death; what do you say?"

They said this to test him, in order to have a charge to bring against him. But Jesus stooped down, and wrote on the ground with his finger. However, as they continued asking him, he raised himself, and said:

"Let the man among you who has never done wrong throw the first stone at her."

And again he stooped down, and wrote on the ground. When they heard that, they went out one by one, beginning with the eldest; and Jesus was left alone with the woman in the middle of the Court. Raising himself, Jesus said to her:

"Woman, where are they? Did no one condemn you?"

"No one, Sir," she answered.

"Neither do I condemn you," said Jesus; "go, and do not sin again."]

CHAPTER THIRTY-EIGHT

Discourse on the 'Light of the World'

Jesus again addressed the people.

"I am the Light of the World," he said. "He who follows me shall not walk in darkness, but shall have the Light of Life."

John 8:12–20

"You are bearing testimony to yourself!" exclaimed the Pharisees; "your testimony is not trustworthy."

"Even if I bear testimony to myself," answered Jesus, "my testimony is trustworthy; for I know where I came from, and where I am going; but you do not know where I come from, nor where I am going. You judge by appearances; I judge no one. Yet, even if I were to judge, my judgement would be trustworthy; because I am not alone, but the Father who sent me is with me. Why, in your own Law it is said that the testimony of two persons is trustworthy. I, who bear testimony to myself, am one, and the Father who sent me also bears testimony to me."

"Where is your father, then?" they asked.

"You know neither me nor my Father," replied Jesus. "If you had known me, you would have also known my Father."

These statements Jesus made in the Treasury, while teach-

ing in the Temple Courts. Yet no one arrested him, for his time had not then come.

Jesus Defends His Mission and Authority
John 8:21–30

Jesus again spoke to the people.

"I am going away," he said, "and you will look for me, but you will die in your sin; you cannot come where I am going."

"Is he going to kill himself," the Jews exclaimed, "that he says—'You cannot go where I am going?'"

"You," added Jesus, "are from below, I am from above; you are of this present world, I am not; and so I told you that you would die in your sins, for unless you believe that I am what I am, you will die in your sins."

"Who are you?" they asked.

"Why ask exactly what I have been telling you?" said Jesus. "I have still much that concerns you to speak of and to pass judgement on; yet he who sent me may be trusted, and I speak to the world only of the things which I have heard from him."

They did not understand that he meant the Father. So Jesus added:

"When you have lifted up the Son of Man, then you will understand that I am what I am, and that I do nothing of myself, but that I say just what the Father has taught me. Moreover, he who sent me is with me; he has not left me alone; for I always do what pleases him."

While he was speaking in this way, many came to believe in him.

Discourse on Spiritual Freedom
John 8:31–59

So Jesus went on to say to those Jews who had believed him: "If you remain constant to my Message, you are truly my disciples; and you shall find out the Truth, and the Truth will set you free."

"We are descendants of Abraham," was their answer, "and have never yet been in slavery to any one. What do you mean by saying 'you will be set free?'"

"In truth I tell you," replied Jesus, "every one who sins is a slave to sin. And a slave does not remain in the home always; but a son remains always. If, then, the Son sets you free, you will be free indeed! I know that you are descendants of Abraham; yet you are seeking to put me to death, because my Message finds no place in your hearts. I tell you what I have myself seen in the presence of my Father; and you, in the same way, do what you have learnt from your father."

"Our father is Abraham," was their answer.

"If you are Abraham's children," replied Jesus, "do what Abraham did. But, as it is, you are seeking to put me to

death—a man who has told you the Truth as he heard it from God. Abraham did not act in that way. You are doing what your own father does."

"We are not bastards," they said, "we have one Father—God himself."

"If God were your Father," Jesus replied, "you would have loved me, for I came out from God, and now am here; and I have not come of myself, but he sent me as his Messenger. How is it that you do not understand what I say? It is because you cannot bear to listen to my Message. As for you, you are children of your father the Devil, and you are determined to do what your father loves to do. He was a murderer from the first, and did not stand by the truth, because there is no truth in him. Whenever he lies, he does what is natural to him; because he is a liar, and the father of lying. But, as for me, it is because I speak the truth to you that you do not believe me. Which of you can convict me of sin? Why then do not you believe me, if I am speaking truth? He who comes from God listens to God's teaching; the reason why you do not listen is because you do not come from God."

"Are not we right, after all," replied the Jews, "in saying that you are a Samaritan, and are possessed by a demon?"

"I am not possessed by a demon," Jesus answered, "but I am showing reverence for my Father; and yet you have no reverence for me. Not that I am seeking honour for myself; there is one who is seeking my honour, and he decides. In truth I tell you, if any one lays my Message to heart, he will never really die."

"Now we are sure that you are possessed by a demon," the Jews replied. "Abraham died, and so did the Prophets; and yet you say 'If any one lays my Message to heart, he will never know death.' Are you greater than our ancestor Abraham, who died? And the Prophets died too. Whom do you make yourself out to be?"

"If I do honour to myself," answered Jesus, "such honour counts for nothing. It is my Father who does me honour—and you say that he is your God; and yet you have not learnt to know him; but I know him; and, if I were to say that I do not know him, I should be a liar like you; but I do know him, and I lay his Message to heart. Your ancestor Abraham rejoiced that he would see my day; and he did see it, and was glad."

"You are not fifty years old yet," the Jews exclaimed, "and have you seen Abraham?"

"In truth I tell you," replied Jesus, "before Abraham existed I was."

At this they took up stones to throw at him; but Jesus hid himself, and left the Temple Courts.

SECTION SEVEN

THE WORK IN PEREA

From the final departure from Galilee
until the final arrival at Jerusalem

CHAPTERS THIRTY-NINE TO FIFTY-TWO

CHAPTER THIRTY-NINE

The Final Departure from Galilee

Luke 9:51–62
Cm. Matt. 19:1, 2; Mark 10:1.

As the days before his being taken up to Heaven were growing few, Jesus set his face resolutely in the direction of Jerusalem; and he sent on messengers in advance. On their way, they went into a Samaritan Village to make preparations for him, but the people there did not welcome him, because his face was set in the direction of Jerusalem. When James and John saw this, they said:

"Master, do you wish us to call for fire to come down from the heavens and consume them?"

But Jesus turned and rebuked them. And they made their way to another village.

And, while they were on their way, a man said to Jesus:

"I will follow you wherever you go."

"Foxes have holes," he replied, "and wild birds their roosting-places, but the Son of Man has nowhere to lay his head."

To another man Jesus said: "Follow me."

"Let me first go and bury my father," said the man.

But Jesus said:

"Leave the dead to bury their dead; but go yourself and carry far and wide the news of the Kingdom of God."

"Master," said another, "I will follow you; but first let me say good-bye to my family."

But Jesus answered:

"No one who looks back, after putting his hand to the plough, is fitted for the Kingdom of God."

The Mission of the Seventy

Luke 10:1–12

After this, the Master appointed seventy-two other disciples, and sent them on as his Messengers, two and two, in advance, to every town and place that he was himself intending to visit.

"The harvest," he said, "is abundant, but the labourers are few. Therefore pray to the Owner of the harvest to send labourers to gather in his harvest. Now, go. Remember, I am sending you out as my Messengers like lambs among wolves. Do not take a purse with you, or a bag, or sandals; and do not stop to greet any one on your journey. Whatever house you go to stay at, begin by praying for a blessing on it. Then, if any one there is deserving of a blessing, your

blessing will rest upon him; but if not, it will come back upon yourselves. Remain at that same house, and eat and drink whatever they offer you; for the worker is worth his wages. Do not keep changing from one house to another. Whatever town you visit, if the people welcome you, eat what is set before you; cure the sick there, and tell people 'The Kingdom of God is close at hand.' But, whatever town you go to visit, if the people do not welcome you, go out into its streets and say 'We wipe off the very dust of your town which has clung to our feet; still, be assured that the Kingdom of God is close at hand.' I tell you that the doom of Sodom will be more bearable on 'That Day' than the doom of that town. Alas for you, Chorazin!

The Doom of the Towns of Galilee
Luke 10:13–16

Alas for you, Bethsaida! For, if the miracles which have been done in you had been done in Tyre and Sidon, they would have sat in sackcloth and ashes and repented long ago. Yet the doom of Tyre and Sidon will be more bearable at the Judgement than yours. And you, Capernaum! Will you 'exalt yourself to Heaven'? 'You shall go down to the Place of Death.' He who listens to you is listening to me, and he who rejects you is rejecting me; while he who rejects me is rejecting him who sent me as his Messenger."

The Return of the Seventy
Luke 10:17–24

When the seventy-two returned, they exclaimed joyfully: "Master, even the demons submit to us when we use your name." And Jesus replied:

"I have had visions of Satan, fallen, like lightning from the heavens. Remember, I have given you the power to 'trample upon serpents and scorpions,' and to meet all the strength of the Enemy. Nothing shall ever harm you in any way. Yet do not rejoice in the fact that the spirits submit to you, but rejoice that your names have been enrolled in Heaven."

At that same time, moved to exultation by the Holy Spirit, Jesus said:

> "I thank thee, Father, Lord of Heaven and earth, that, though thou hast hidden these things from the wise and learned, thou hast revealed them to the childlike! Yes, Father, I thank thee that this has seemed good to thee.

Everything has been committed to me by my Father; nor does any one know who the Son is, except the Father, or who the Father is, except the Son and those to whom the Son may choose to reveal him."

Then, turning to his disciples, Jesus said to them alone:

"Blessed are the eyes that see what you are seeing; for, I tell

you, many Prophets and Kings wished for the sight of the things which you are seeing, yet never saw them, and to hear the things which you are hearing, yet never heard them."

CHAPTER FORTY

The Great Command-ment

Luke 10:25–29 Deut. 6:5; Lev. 19:18; 18:5

Just then a Student of the Law came forward to test Jesus further.

"Teacher," he said, "what must I do if I am to 'gain Immortal Life'?"

"What is said in the Law?" answered Jesus. "What do you read there?"

His reply was—

> "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thou dost thyself.'"

"You have answered right," said Jesus; "do that, and you shall live."

But the man, wanting to justify himself, said to Jesus: "And who is my neighbour?" To which Jesus replied:

The Good Samaritan

Luke 10:30–37

"A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and went away leaving him half dead. As it chanced, a priest was going down by that road. He saw the man, but passed by on the opposite side. A Levite, too, did the same; he came up to the spot, but, when he saw the man, passed by on the opposite side. But a Samaritan, travelling that way, came upon the man, and, when he saw him, he was moved with compassion. He went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own mule, and brought him to an inn, and took care of him. The next day he took out four shillings and gave them to the innkeeper. 'Take care of him,' he said, 'and whatever more you may spend I will myself repay you on my way back.' Now which, do you think, of these three men," asked Jesus, "proved himself a neighbour to the man who fell into the robbers' hands?"

"The one that took pity on him," was the answer; on which Jesus said:

"Go and do the same yourself."

The Visit to Martha and Mary

Luke 10:38–42

As they continued their journey, Jesus came to a village, where a woman named Martha welcomed him to her house. She had a sister called Mary, who seated herself at the Master's

feet, and listened to his teaching; but Martha was distracted by the many preparations that she was making. So she went up to Jesus and said:

"Master, do you approve of my sister's leaving me to make preparations alone? Tell her to help me."

"Martha, Martha," replied the Master, "you are anxious and trouble yourself about many things; but only a few are necessary, or rather one. Mary has chosen the good part, and it shall not be taken away from her."

CHAPTER FORTY-ONE

Healing a Man Born Blind

John 9:1–41

As Jesus passed by, he saw a man who had been blind from his birth.

"Rabbi," asked his disciples, "who was it that sinned, this man or his parents, that he was born blind?"

"Neither the man nor the parents," replied Jesus; "but he was born blind that the work of God should be made plain in him. We must do the work of him who sent me, while it is day; night is coming, when no one can work. As long as I am in the world, I am the Light of the world."

Saying this, Jesus spat on the ground, made clay with the saliva, and put it on the man's eyes.

"Go," he said, "and wash your eyes in the Bath of Siloam" (a word which means 'Messenger'). So the man went and washed his eyes, and returned able to see.

Upon this his neighbours, and those who had formerly known him by sight as a beggar, exclaimed:

"Is not this the man who used to sit and beg?"

"Yes," some said, "it is;" while others said: "No, but he is like him."

The man himself said; "I am he."

"How did you get your sight, then?" they asked.

"The man whom they call Jesus," he answered, "made clay, and anointed my eyes, and said to me 'Go to Siloam and wash your eyes.' So I went and washed my eyes, and gained my sight."

"Where is he?" they asked.

"I do not know," he answered.

They took the man, who had been blind, to the Pharisees. Now it was a Sabbath when Jesus made the clay and gave him his sight. So the Pharisees also questioned the man as to how he had gained his sight.

"He put clay on my eyes," he answered, "and I washed them, and I can see."

"The man cannot be from God," said some of the Pharisees, "for he does not keep the Sabbath."

"How is it possible," retorted others, "for a bad man to give signs like this?"

So there was a difference of opinion among them, and they again questioned the man:

"What do you yourself say about him, for it is to you that he has given sight?"

"He is a Prophet," the man replied.

The Jews, however, refused to believe that he had been blind and had gained his sight, until they had called his parents and questioned them.

"Is this your son," they asked, "who you say was born blind? If so, how is it that he can see now?"

"We know that this is our son," answered the parents, "and that he was born blind; but how it is that he can see now we do not know; nor do we know who it was that gave him his sight. Ask him—he is old enough—he will tell you about himself."

His parents spoke in this way because they were afraid of the Jews; for the Jews had already agreed that, if any one should acknowledge Jesus, as the Christ, he should be expelled from their synagogues. This was why his parents said 'He is old enough; ask him.' So the Jews again called the man who had been blind, and said to him:

"Give God the praise; we know that this is a bad man."

"I know nothing about his being a bad man," he replied; "one thing I do know, that although I was blind, now I can see."

"What did he do to you?" they asked. "How did he give you your sight?"

"I told you just now," he answered, "and you did not listen. Why do you want to hear it again? Surely you also do not want to become his disciples?"

"You are his disciple," they retorted scornfully; "but we are disciples of Moses. We know that God spoke to Moses; but, as for this man, we do not know where he comes from."

"Well," the man replied, "this is very strange; you do not know where he comes from, and yet he has given me my sight! We know that God never listens to bad men, but, when a man is God-fearing and does God's will, God listens to him. Since the world began, such a thing was never heard of as any one's giving sight to a person born blind. If this man had not been from God, he could not have done anything at all."

"You," they retorted, "were born totally depraved; and are you trying to teach us?"

So they expelled him.

Jesus heard of their having put him out; and, when he had found the man, he asked:

"Do you believe in the Son of Man?"

"Tell me who he is, Sir," he replied, "so that I may believe in him."

"Not only have you seen him," said Jesus; "but it is he who is now speaking to you."

"Then, Sir, I do believe," said the man, bowing to the ground before him; and Jesus added:

"It was to put men to the test that I came into this world, in order that those that cannot see should see, and that those that can see should become blind."

Hearing this, some of the Pharisees who were with him said: "Then are we blind, too?"

"If you had been blind," replied Jesus, "you would have had no sin to answer for; but, as it is, you say 'We can see,' and so your sin remains."

CHAPTER FORTY-TWO

Discourse on the "Good Shepherd"

John 10:1–21
Ps. 23:1–6

"In truth I tell you, whoever does not go into the sheepfold through the door, but climbs up at some other place, that man is a thief and a robber; but the man who goes in through the door is shepherd to the sheep. For him the watchman opens the door; and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has brought them all out, he walks in front of them, and his sheep follow him, because they know his voice. They will not follow a stranger, but will run away from him; because they do not know a stranger's voice."

This was the allegory that Jesus told them, but they did not understand of what he was speaking.

So he continued:

"In truth I tell you, I am the Door for the sheep. All who came before me were thieves and robbers; but the sheep did not listen to them. I am the Door; he who goes in through me will be safe, and he will go in and out and find pasture. The thief comes only to steal, to kill, and to destroy; I have come that they may have Life, and may have it in greater fulness. I am the Good Shepherd. The Good Shepherd lays down his life for his sheep. The hired man who is not a shepherd, and who does not own the sheep, when he sees a wolf coming, leaves them and runs away; then the wolf seizes them, and scatters the flock. He does this because he is only a hired man and does not care about the sheep. I am the Good Shepherd; and I

know my sheep, and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep besides, which do not belong to this fold; I must lead them also, and they will listen to my voice; and they shall become one flock under 'one Shepherd.' This is why the Father loves me, because I lay down my life—to receive it again. No one took it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This is the command which I received from my Father."

In consequence of these words a difference of opinion again arose among the Jews. Many of them said: "He is possessed by a demon and is mad; why do you listen to him?" Others said: "This is not the teaching of one who is possessed by a demon. Can a demon give sight to the blind?"

Jesus at the Re-dedication Festival
John 10:22–39

Soon after this the Festival of the Re-dedication was held at Jerusalem. It was winter; and Jesus was walking in the Temple Courts, in the Colonnade of Solomon, when the Jews gathered round him, and said:

"How long are you going to keep us in suspense? If you are the Christ, tell us so frankly."

"I have told you so," replied Jesus, "and you do not believe me. The work that I am doing in my Father's name bears testimony to me. But you do not believe me, because you are not of my flock. My sheep listen to my voice; I know them, and they follow me; and I give them Immortal Life, and they shall not be lost; nor shall any one snatch them out of my hands. What my Father has entrusted to me is more than all else; and no one can snatch anything out of the Father's hands. The Father and I are one."

The Jews again brought stones to throw at him; and seeing this, Jesus said:

"I have done before your eyes many good actions, inspired by the Father; for which of them would you stone me?"

"It is not for any good action that we would stone you," answered the Jews, "but for blasphemy; and because you, who are only a man, make yourself out to be God."

"Are there not," replied Jesus, "these words in your Law—

'I said "Ye are gods"'?

If those to whom God's words were addressed were said to be 'gods'—and Scripture cannot be set aside—do you say of one whom the Father has consecrated and sent as his Messenger to the world 'You are blaspheming,' because I said 'I am God's Son'? If I am not doing the work that my Father is doing, do not believe me; but, if I am doing it, even though you do

not believe me, believe what that work shows; so that you may understand, and understand more and more clearly, that the Father is in union with me, and I with the Father."
Upon this the Jews again sought to arrest him; but he escaped their hands.

Jesus Retires beyond the Jordan
John 10:40–42

Then Jesus again crossed the Jordan to the place where John used to baptize at first, and stayed there some time, during which many people came to see him.

"John gave no sign of his mission," they said; "but everything that he said about this man was true."
And many learnt to believe in Jesus there.

Discourse on Prayer. 'The Lord's Prayer'
Luke 11:1–14

One day Jesus was at a certain place praying, and, when he had finished, one of his disciples said to him.

"Master, teach us to pray, as John taught his disciples."

"When you pray," Jesus answered, "say—

'Father, May thy name be held holy, thy Kingdom come. Give us each day the bread that we shall need; And forgive us our sins, for we ourselves forgive every one who wrongs us; And take us not into temptation.'"

Persistence in Prayer
Luke 11:5 8

Jesus also said to them:

"Suppose that one of you who has a friend were to go to him in the middle of the night and say 'Friend, lend me three loaves, for a friend of mine has arrived at my house after a journey, and I have nothing to offer him'; and suppose that the other should answer from inside 'Do not trouble me; the door is already fastened, and my children and I are in bed; I cannot get up and give you anything'; I tell you that, even though he will not get up and give him anything because he is a friend, yet because of his persistence he will rouse himself and give him what he wants.

Encouragement to Prayer
Luke 11:9–13

And so I say to you—Ask, and your prayer shall be granted: search, and you shall find; knock, and the door shall be opened to you. For he that asks receives, he that searches finds, and to him that knocks the door shall be opened. What father among you, if his son asks him for a fish, will give him a snake instead, or, if he asks for an egg, will give him a scorpion? If you, then, naturally wicked though you are, know how to give good gifts to your children, how much more will the Father in Heaven give the Holy Spirit to those that ask him!"

CHAPTER FORTY-THREE

The Doom of a Kingdom Divided Against Itself

Luke 11:14-23 (cm. Matt. 12:22-32; Mark 3:22-30)

Once Jesus was driving out a dumb demon, and, when the demon had gone out, the dumb man spoke. The people were amazed at this; but some of them said: "He drives out demons by the help of Baal-zebub, the chief of the demons;" while others, to test him, asked him for some sign from the heavens. Jesus himself, however, was aware of what they were thinking, and said to them:

"Any kingdom wholly divided against itself becomes a desolation; and a divided house falls. So, too, if Satan is wholly divided against himself, how can his kingdom last? Yet you say that I drive out demons by the help of Baal-zebub. But, if it is by Baal-zebub's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But, if it is by the hand of God that I drive out demons, then the Kingdom of God must already be upon you. When a strong man is keeping guard, fully armed, over his own mansion, his property is in safety; but, when one still stronger has attacked and overpowered him, he takes away all the weapons on which the other had relied, and divides his spoil. He who is not with me is against me, and he who does not help me to gather is scattering. No sooner does a foul spirit leave a man, than it passes through places where there is no water, in search of rest; and finding none, it says 'I will go back to the home which I left'; but, on coming there, it finds it unoccupied, swept, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that man proves to be worse than the first."

Danger of Imperfect Reformation

Luke 11:24-28

As Jesus was saying this, a woman in the crowd, raising her voice, exclaimed:

"Happy was the mother who bore you and nursed you!" But Jesus replied:

"Rather, happy are those who listen to God's Message and keep it."

Warning against Seeking Signs

Luke 11:29-32

As the crowds increased, Jesus began to speak:

"This generation is a wicked generation. It is asking a sign, but no sign shall be given it except the sign of Jonah. For, as Jonah became a sign to the people of Nineveh, so shall the Son of Man be to this genera-

tion. At the Judgement the Queen of the South will rise up with the men of this generation, and will condemn them, because she came from the very ends of the earth to listen to the wisdom of Solomon; and here is more than a Solomon! At the Judgement the men of Nineveh will stand up with this generation, and will condemn it, because they repented at Jonah's proclamation; and here is more than a Jonah! No one sets light to a lamp, and then puts it in the cellar or under the corn-measure, but he puts it on the lamp-stand, so that any one who comes in may see the light. The lamp of the body is your eye. When your eye is unclouded, your whole body, also, is lit up; but, as soon as your eye is diseased, your body, also, is darkened. Take care, therefore, that the inner Light is not darkness. If, then, your whole body is lit up, and no corner of it darkened, the whole will be lit up, just as when a lamp gives you light by its brilliance."

Lesson from a Lamp
Luke 11:33–36

Light and Darkness

The Pharisees Denounced
Luke 11:37–52

As Jesus finished speaking, a Pharisee asked him to breakfast with him, and Jesus went in and took his place at table. The Pharisee noticed, to his astonishment, that Jesus omitted the ceremonial washing before breakfast. But the Master said to him:

"You Pharisees do, it is true, clean the outside of the cup and of the plate, but inside you yourselves are filled with greed and wickedness. Fools! did not the maker of the outside make the inside too? Only give away what is in them in charity, and at once you have the whole clean. But alas for you Pharisees! You pay tithes on mint, rue, and herbs of all kinds, and pass over justice and love to God. These last you ought to have put into practice without neglecting the first. Alas for you Pharisees! You delight to have the front seat in the Synagogues, and to be greeted in the markets with respect. Alas for you! You are like unsuspected graves, over which men walk unawares."

Here one of the Students of the Law interrupted him by saying:

"Teacher, when you say this, you are insulting us also."

But Jesus went on:

"Alas for you, too, you Students of the Law! You load men with loads that are too heavy to carry, but do not, yourselves, touch them with one of your fingers. Alas for you! You build the monuments of the Prophets whom your ancestors killed. You are actually witnesses to your ancestors' acts and show your approval of them, because, while they killed the Prophets, you build tombs for them. That is why the Wisdom of God said—"I will send to them Prophets and

Apostles, some of whom they will persecute and kill, in order that the 'blood' of all the prophets 'that has been spilt' since the creation of the world may be exacted from this generation—from the blood of Abel down to the blood of Zechariah, who was slain between the altar and the House of God. Yes, I tell you, it will be exacted from this generation. Alas for you Students of the Law! You have taken away the key of the door of Knowledge. You have not gone in yourselves and you have hindered those who try to go in."

Teachers Laying Traps
Luke 11:53, 54

When Jesus left the house, the Teachers of the Law and the Pharisees began to press him hard and question him closely upon many subjects, laying traps for him, so as to seize upon anything that he might say.

CHAPTER FORTY-FOUR

Teaching Trust in God and Encouragements
Luke 12:1–12

Meanwhile the people had gathered in thousands, so that they trod upon one another, when Jesus, addressing himself to his disciples, began by saying to them:

"Be on your guard against the leaven—that is, the hypocrisy—of the Pharisees. There is nothing, however covered up, which will not be uncovered, nor anything kept secret which will not become known. Hence all that you have said in the dark will be heard in the light, and what you have spoken in the ear, within closed doors, will be proclaimed upon the housetops. To you who are my friends I say, Do not be afraid of those who kill the body, but after that can do no more. I will show you of whom you should be afraid. Be afraid of him who, after killing you, has the power to fling you into the Pit. Yes, I say, be afraid of him. Are not five sparrows sold for a penny? Yet not one of them has escaped God's notice. No, the very hairs of your head are all numbered. Do not be afraid; you are of more value than many sparrows. Every one, I tell you, who shall acknowledge me before his fellow men, the Son of Man, also, will acknowledge before God's angels; but he who disowns me before his fellow men, will be altogether disowned before God's angels. Every one who shall say anything against the Son of Man will be forgiven, but for him who slanders the Holy Spirit there will be no forgiveness. Whenever they take you before the Synagogue Courts or the magistrates or other authorities, do not be anxious as to how you will defend yourselves, or what your defence will be, or what you will say; for the Holy Spirit will show you at the moment what you ought to say."

Instances of Covetousness
Luke 12:13–21

"Teacher," a man in the crowd said to Jesus, "tell my brother to share the property with me." But Jesus said to him:

"Man, who made me a judge or an arbiter between you?"

And then he added:

"Take care to keep yourselves free from every form of covetousness; for even in the height of his prosperity a man's true Life does not depend on what he has."

Then Jesus told them this parable—

"There was once a rich man whose land was very fertile; and he began to ask himself 'What shall I do, for I have nowhere to store my crops? This is what I will do,' he said; 'I will pull down my barns and build larger ones, and store all my grain and my goods in them; and I will say to myself, Now you have plenty of good things put by for many years; take your ease, eat, drink, and enjoy yourself.' But God said to the man 'Fool! This very night your life is being demanded; and as for all that you have prepared—who will have it!'

So it is with those who lay by wealth for themselves and are not rich to the glory of God."

The Cares of Life
Luke 12:22–34

And Jesus said to his disciples:

"That is why I say to you, Do not be anxious about the life here—what you can get to eat; nor yet about your body—what you can get to wear. For life is more than food, and the body than its clothes. Think of the ravens—they neither sow nor reap; they have neither storehouse nor barn; and yet God feeds them! And how much more precious are you than birds! But which of you, by being anxious, can prolong his life a moment? And, if you cannot do even the smallest thing, why be anxious about other things? Think of the lilies, and how they grow. They neither toil nor spin; yet, I tell you, even Solomon in all his splendour was not robed like one of these. If, even in the field, God so clothes the grass which is living to-day and to-morrow will be thrown into the oven, how much more will he clothe you, O men of little faith! And you—do not be always seeking what you can get to eat or what you can get to drink; and do not waver. These are the things for which all the nations of the world are seeking, and your Father knows that you need them. No, seek his Kingdom, and these things shall be added for you. So do not be afraid, my little flock, for your Father has been pleased to give you the Kingdom. Sell what belongs to you, and give in charity. Make yourselves purses that will not wear out—an inexhaustible treasure in Heaven, where no thief comes near, or moth

The True Treasure

works ruin. For where your treasure is, there also will your heart be. Make yourselves ready, with your lamps alight; and be like men who are waiting for their Master's return from his wedding, so that, when he comes and knocks, they may open the door for him at once. Happy are those servants whom, on his return, the Master will find watching. I tell you that he will make himself ready, and bid them take their places at table, and will come and wait upon them. Whether it is late at night, or in the early morning that he comes, if he finds all as it should be, then happy are they. This you do know, that, had the owner of the house known at what time the thief was coming, he would have been on the watch, and would not have let his house be broken into. Do you also prepare, for when you are least expecting him the Son of Man will come."

Watchfulness
Luke 12:35–40

Parable of the Good and Bad Servants
Luke 12:41–53

"Master," said Peter, "are you telling this parable with reference to us or to every one?"

"Who, then," replied the Master, "is that trustworthy steward, the careful man, who will be placed by his master over his establishment, to give them their rations at the proper time? Happy will that servant be whom his master, when he comes home, shall find doing this. His master, I tell you, will put him in charge of the whole of his property. But should that servant say to himself 'My master is a long time coming,' and begin to beat the menservants and the maidservants, and to eat and drink and get drunk, that servant's master will come on a day when he does not expect him, and at an hour of which he is unaware, and will flog him severely and assign him his place among the untrustworthy. The servant who knows his master's wishes and yet does not prepare and act accordingly will receive many lashes; while one who does not know his master's wishes, but acts so as to deserve a flogging, will receive but few. From every one to whom much has been given much will be expected, and from the man to whom much has been entrusted the more will be demanded. I came to cast fire upon the earth; and what more can I wish, if it is already kindled? There is a baptism that I must undergo, and how great is my distress until it is over? Do you think that I am here to give peace on earth? No, I tell you, but to cause division. For from this time, if there are five people in a house, they will be divided, three against two, and two against three.

'Father will be opposed to son, and son to father, mother to daughter, and daughter to mother, mother-in-law to her daughter-in-law and daughter-in-law to her mother-in-law.'"

Signs of the Times
Luke 12:54–59

And to the people Jesus said:

"When you see a cloud rising in the west, you say at once 'There is a storm coming,' and come it does. And when you see that the wind is in the south, you say 'It will be burning hot,' and so it proves. Hypocrites! You know how to judge of the earth and the sky; how is it, then, that you cannot judge of this time? Why do not you yourselves decide what is right? When, for instance, you are going with your opponent before a magistrate, on your way to the court do your best to be quit of him; for fear that he should drag you before the judge, when the judge will hand you over to the bailiff of the court, and the bailiff throw you into prison. You will not, I tell you, come out until you have paid the very last farthing."

The Settlement of Disputes

CHAPTER FORTY-FIVE

The Meaning of Calamities
Luke 13:1–5

Just at that time some people had come to tell Jesus about the Galilaeans, whose blood Pilate had mingled with the blood of their sacrifices.

"Do you suppose," replied Jesus, "that, because these Galilaeans have suffered in this way, they were worse sinners than any other Galilaeans? No, I tell you, but, unless you repent, you will all perish as they did. Or those eighteen men at Siloam on whom the tower fell, killing them all, do you suppose that they were worse offenders than any other inhabitants of Jerusalem? No, I tell you; but, unless you repent, you will all perish in the same manner."

And Jesus told them this parable—

The Barren Fig Tree
Luke 13:6–9

"A man, who had a fig tree growing in his vineyard, came to look for fruit on it, but could not find any. So he said to his gardener, 'Three years now I have come to look for fruit on this fig tree, without finding any! Cut it down. Why should it rob the soil?'

'Leave it this one year more, Sir,' the man answered, 'till I have dug round it and manured it. Then, if it bears in future, well and good; but if not, you can have it cut down.'"

A Woman Healed on the Sabbath
Luke 13:10–17

Jesus was teaching on a Sabbath in one of the Synagogues, and he saw before him a woman who for eighteen years had suffered from weakness, owing to her having an evil spirit in her. She was bent double, and was wholly unable to

raise herself. When Jesus saw her, he called her to him, and said:

"Woman, you are released from your weakness."

He placed his hands on her, and she was instantly made straight, and began to praise God. But the President of the Synagogue, indignant that Jesus had worked the cure on the Sabbath, interposed and said to the people:

"There are six days on which work ought to be done; come to be cured on one of those, and not on the Sabbath."

"You hypocrites!" the Master answered him. "Does not every one of you let his ox or his ass loose from its manger, and take it out to drink, on the Sabbath? But this woman, a daughter of Abraham, who has been kept in bondage by Satan for now eighteen years, ought not she to have been released from her bondage on the Sabbath?"

As he said this, his opponents all felt ashamed; but all the people rejoiced to see all the wonderful things that he was doing.

So Jesus said:

Parable of the Mustard Seed
Luke 13:18, 19

"What is the Kingdom of God like? and to what can I liken it? It is like a mustard-seed which a man took and put in his garden. The seed grew and became a tree, and 'the wild birds roosted in its branches.'"

And again Jesus said:

Parable of the Leaven
Luke 13:20, 21

"To what can I liken the Kingdom of God? It is like some yeast which a woman took and covered in three pecks of flour, until the whole had risen."

Are Only a Few Saved?
Luke 13:22–30

Jesus went through towns and villages, teaching as he went, and making his way towards Jerusalem.

"Master," some one asked, "are there but few in the path of Salvation?"

And Jesus answered:

"Strive to go in by the small door. Many, I tell you, will seek to go in, but they will not be able when once the master of the house has got up and shut the door, while you begin to say, as you stand outside and knock, 'Sir, open the door for us.' His answer will be—'I do not know where you come from.' Then you will begin to say 'We have eaten and drunk in your presence, and you have taught in our streets,' and his reply will be—'I do not know where you come from. Leave my presence, all you who are living in wickedness.'

There, there will be weeping and grinding of teeth, when you see Abraham, Isaac, and Jacob, and all the Prophets, in the

Kingdom of God, while you yourselves are being driven outside. People will come from East and West, and from North and South, and take their places at the banquet in the Kingdom of God. There are some who are last now who will then be first, and some who are first now who will then be last!"

A Message to Herod Antipas
Luke 13:31–35

Just then some Pharisees came up to Jesus and said:

"Go away and leave this place, for Herod wants to kill you."

But Jesus answered:

"Go and say to that fox 'Look you, I am driving out demons and shall be completing cures to-day and to-morrow, and on the third day I shall have done.' But to-day and to-morrow and the day after I must go on my way, because it cannot be that a Prophet should meet his end outside Jerusalem. Jerusalem! Jerusalem! she who slays the Prophets and stones the messengers sent to her—Oh, how often have I wished to gather your children round me, as a hen takes her brood under her wings, and you would not come! Verily your House is left to you desolate! and never, I tell you, shall you see me, until you say—

The Fate of Jerusalem Lamented

'Blessed is He who comes in the name of the Lord.'"

CHAPTER FORTY-SIX

A Table Talk
Luke 14:1–6

On one occasion, as Jesus was going, on a Sabbath, into the house of one of the leading Pharisees to dine, they were watching him closely. There he saw before him a man who was suffering from dropsy.

"Is it allowable," said Jesus, addressing the Students of the Law and the Pharisees, "to work a cure on the Sabbath, or is it not?"

They remained silent. Jesus took hold of the man and cured him, and sent him away. And he said to them:

"Which of you, finding that his son or his ox has fallen into a well, will not immediately pull him out on the Sabbath Day?"

And they could not make any answer to that.

Lessons on Humility and Hospitality
Luke 14:7 14

Observing that the guests were choosing the best places for themselves, Jesus told them this parable—

"When you are invited by any one to a wedding banquet, do not seat yourself in the best place, for fear that some one of higher rank should have been invited by your host;

and he who invited you both will come and say to you 'Make room for this man,' and then you will begin in confusion to take the lowest place. No, when you are invited, go and take the lowest place, so that, when he who has invited you comes, he may say to you 'Friend, come higher up'; and then you will be honoured in the eyes of all your fellow-guests. For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

Then Jesus went on to say to the man who had invited him:

"When you give a breakfast or a dinner, do not ask your friends, or your brothers, or your relations, or rich neighbours, for fear that they should invite you in return, and so you should be repaid. No, when you entertain, invite the poor, the crippled, the lame, the blind; and then you will be happy indeed, since they cannot recompense you; for you shall be recompensed at the resurrection of the good."

Parable of the Great Dinner
Luke 14:15-24

One of the guests heard what he said and exclaimed:

"Happy will he be who shall eat bread in the Kingdom of God!"

But Jesus said to him:

"A man was once giving a great dinner. He invited many people, and sent his servant, when it was time for the dinner, to say to those who had been invited 'Come, for everything is now ready.' They all with one accord began to ask to be excused. The first man said to the servant 'I have bought a field and am obliged to go and look at it. I must ask you to consider me excused.' The next said 'I have bought five pairs of bullocks, and I am on my way to try them. I must ask you to consider me excused'; while the next said 'I am just married, and for that reason I am unable to come.' On his return the servant told his master all these answers. Then in anger the owner of the house said to his servant 'Go out at once into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame.' Presently the servant said, 'Sir, your order has been carried out, and still there is room.'

'Go out,' the master said, 'into the roads and hedgerows, and make people come in, so that my house may be filled; for I tell you all that not one of those men who were invited will taste my dinner.'"

The Cost of Self-Denial
Luke 14:25-35

One day, when great crowds of people were walking with Jesus, he turned and said to them: "If any man comes to me and does not hate his father, and mother, and wife, and children, and brothers, and sisters, yes and his very life, he can

be no disciple of mine. Whoever does not carry his own cross, and walk in my steps, can be no disciple of mine. Why, which of you, when he wants to build a tower, does not first sit down and reckon the cost, to see if he has enough to complete it?—for fear that, if he has laid the foundation and is not able to finish it, every one who sees it should begin to laugh at him, and say 'Here is a man who began to build and was not able to finish!' Or what king, when he is setting out to fight another king, does not first sit down and consider if with ten thousand men he is able to meet one who is coming against him with twenty thousand? And if he cannot, then, while the other is still at a distance, he sends envoys and asks for terms of peace. And so with every one of you who does not bid farewell to all he has —he cannot be a disciple of mine. Yes,

A Real Disciple

salt is good; but, if the salt itself should lose its strength, what shall be used to season it? It is not fit either for the land or for the manure heap. Men throw it away. Let him who has ears to hear with hear!"

CHAPTER FORTY-SEVEN

Three Parables of Grace

Luke 15:1–3

The tax-gatherers and the outcasts were all drawing near to Jesus to listen to him; but the Pharisees and the Teachers of the Law found fault.

"This man always welcomes outcasts, and takes meals with them!" they complained. So Jesus told them this parable—

Parable of the Lost Sheep

Luke 15:4–7

"What man among you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine out in the open country, and go after the lost sheep till he finds it? And, when he has found it, he puts it on his shoulders rejoicing; and, on reaching home, he calls his friends and his neighbours together, and says 'Come and rejoice with me, for I have found my sheep which was lost.' So, I tell you, there will be more rejoicing in Heaven over one outcast that repents, than over ninety-nine religious men, who have no need to repent. Or again, what woman who has ten silver coins, if she loses one of them, does not light a lamp, and sweep the house, and search carefully until she finds it? And, when she has found it, she calls her friends and neighbours together, and says 'Come and rejoice with me, for I have found the coin which I lost.' So, I tell you, there is rejoicing in the presence of God's angels over one outcast that repents."

Parable of the Lost Coin

Luke 15:8–10

Then Jesus continued:

Parable of the Lost Son
Luke 15:11–32

"A man had two sons; and the younger of them said to his father 'Father, give me my share of the inheritance.' So the father divided the property between them. A few days later the younger son got together all that he had, and went away into a distant land; and there he squandered his inheritance by leading a dissolute life. After he had spent all that he had, there was a severe famine through all that country, and he began to be in actual want. So he went and engaged himself to one of the people of that country, who sent him into his fields to tend pigs. He even longed to satisfy his hunger with the bean-pods on which the pigs were feeding; and no one gave him anything. But, when he came to himself, he said 'How many of my father's hired servants have more bread than they can eat, while here am I starving to death! I will get up and go to my father, and say to him "Father, I sinned against Heaven and against you; I am no longer fit to be called your son; make me one of your hired servants."' And he got up and went to his father. But, while he was still a long way off, his father saw him and was deeply moved; he ran and threw his arms round his neck and kissed him. 'Father,' the son said, 'I sinned against Heaven and against you; I am no longer fit to be called your son; make me one of your hired servants.'

But the father turned to his servants and said 'Be quick and fetch a robe—the very best—and put it on him; give him a ring for his finger and sandals for his feet; and bring the fattened calf and kill it, and let us eat and make merry; for here is my son who was dead, and is alive again; was lost, and is found.' So they began making merry. Meanwhile the elder son was out in the fields; but, on coming home, when he got near the house, he heard music and dancing, and he called one of the servants and asked what it all meant. 'Your brother has come back,' the servant told him, 'and your father has killed the fattened calf, because he has him back safe and sound.'

This made him angry, and he would not go in. But his father came out and begged him to do so. 'No,' he said to his father 'look at all the years I have been serving you, without ever once disobeying you, and yet you have never given me even a kid, so that I might have a merry-making with my friends. But, no sooner has this son of yours come, who has eaten up your property in the company of prostitutes, than you have killed the fattened calf for him.'

'Child,' the father answered, 'you are always with me, and everything that I have is yours. We could but make merry and rejoice, for here is your brother who was dead, and is alive; who was lost, and is found.'"

CHAPTER FORTY-EIGHT

Two Parables of Warning—

Parable of the Dishonest Steward

Luke 16:1–18

Jesus said to his disciples:

"There was a rich man who had a steward; and this steward was maliciously accused to him of wasting his estate. So the master called him and said 'What is this that I hear about you? Give in your accounts, for you cannot act as steward any longer.'

'What am I to do,' the steward asked himself, 'now that my master is taking the steward's place away from me? I have not strength to dig, and I am ashamed to beg. I know what I will do, so that, as soon as I am turned out of my stewardship, people may welcome me into their homes.' One by one he called up his master's debtors. 'How much do you owe my master?' he asked of the first. 'Four hundred and forty gallons of oil,' answered the man. 'Here is your agreement,' he said; 'sit down at once and make it two hundred and twenty. And you,' the steward said to the next, 'how much do you owe?' 'Seventy quarters of wheat,' he replied. 'Here is your agreement,' the steward said; 'make it fifty-six.' His master complimented this dishonest steward on the shrewdness of his action. And indeed men of the world are shrewder in dealing with their fellow-men than those who have the Light. And I say to you 'Win friends for yourselves with your dishonest money,' so that, when it comes to an end, there may be a welcome for you into the Eternal Home. He who is trustworthy in the smallest matter is trustworthy in a great one also; and he who is dishonest in the smallest matter is dishonest in a great one also. So, if you have proved untrustworthy with the 'dishonest money,' who will trust you with the true? And, if you have proved untrustworthy with what does not belong to us, who will give you what is really our own? No servant can serve two masters, for, either he will hate one and love the other, or else he will attach himself to one and despise the other. You cannot serve both God and Money."

All this was said within hearing of the Pharisees, who were lovers of money, and they began to sneer at Jesus.

"You," said Jesus, "are the men who justify themselves before the world, but God can read your hearts; and what is highly esteemed among men may be an abomination in the sight of God. The Law and the Prophets sufficed until the time of John. Since then the Good News of the Kingdom of God has been told, and everybody has been forcing his way into it. It would be easier for the heavens and the earth to disappear than for one stroke of a letter in the Law to be lost. Every one who divorces his wife and marries another

woman is an adulterer, and the man who marries a divorced woman is an adulterer.

Parable of the Rich Man and Lazarus
Luke 16:19–31

There was once a rich man, who dressed in purple robes, and fine linen, and feasted every day in great splendour. Near his gateway there had been laid a beggar named Lazarus, who was covered with sores, and who longed to satisfy his hunger with what fell from the rich man's table. Even the very dogs came and licked his sores. After a time the beggar died, and was taken by the angels to be with Abraham. The rich man also died and was buried. In the Place of Death he looked up in his torment, and saw Abraham at a distance and Lazarus at his side. So he called out 'Pity me, Father Abraham, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering agony in this flame.'

'Child,' answered Abraham, 'remember that you in your lifetime received what you thought desirable, just as Lazarus received what was not desirable; but now he has his consolation here, while you are suffering agony. And not only that, but between you and us there lies a great chasm, so that those who wish to pass from here to you cannot, nor can they cross from there to us."

'Then, Father,' he said, 'I beg you to send Lazarus to my father's house—for I have five brothers—to warn them, so that they may not come to this place of torture also.'

'They have the writings of Moses and the Prophets,' replied Abraham; 'let them listen to them.'

'But, Father Abraham,' he urged, 'if some one from the dead were to go to them, they would repent.'

'If they do not listen to Moses and the Prophets,' answered Abraham, 'they will not be persuaded, even if some one were to rise from the dead.'"

Talk on Forgiveness and Faith
Luke 17:1–6

Jesus said to his disciples:

"It is inevitable that there should be snares; yet alas for him who is answerable for them! It would be good for him if he had been flung into the sea with a mill-stone round his neck, rather than that he should prove a snare to even one of these lowly ones. Be on your guard! If your brother does wrong, reprove him; but, if he repents, forgive him. Even if he wrongs you seven times a day, but turns to you every time and says 'I am sorry,' you must forgive him."

On Dealing with Wrong-Doers

The Power of Faith

"Give us more faith," said the Apostles to the Master; but the Master said:

"If your faith were only like a mustard-

seed, you could say to this mulberry tree 'Be up-rooted and planted in the sea,' and it would obey you.

Duty
Luke 17:7–10

Which of you, if he had a servant ploughing, or tending the sheep, would say to him, when he came in from the fields, 'Come at once and take your place at table,' instead of saying 'Prepare my dinner, and then make yourself ready and wait on me while I am eating and drinking, and after that you shall eat and drink yourself?' Does he feel grateful to his servant for doing what he is told? And so with you—when you have done all that you have been told, still say 'We are but useless servants; we have done no more than we ought to have done.'"

CHAPTER FORTY-NINE

The Raising of Lazarus from the Dead
John 11:1–46

Now a man named Lazarus, of Bethany, was lying ill; he belonged to the same village as Mary and her sister Martha. This Mary, whose brother Lazarus was ill, was the Mary who anointed the Master with perfume, and wiped his feet with her hair. The sisters, therefore, sent this message to Jesus—'Master, your friend is ill'; and, when Jesus heard it, he said:

"This illness is not to end in death, but is to redound to the honour of God, in order that the Son of God may be honoured through it."

Jesus loved Martha and her sister, and Lazarus. Yet, when he heard of the illness of Lazarus, he still stayed two days in the place where he was. Then, after that, he said to his disciples:

"Let us go to Judaea again."

"Rabbi," they replied, "the Jews were but just now seeking to stone you; and are you going there again?"

"Are not there twelve hours in the day?" answered Jesus. "If a man walks about in the day-time, he does not stumble, because he can see the light of the sun; but, if he walks about at night, he stumbles, because he has not the light."

And, when he had said this, he added:

"Our friend Lazarus has fallen asleep; but I am going that I may wake him."

"If he has fallen asleep, Master, he will get well," said the disciples.

But Jesus meant that he was dead; they, however, supposed that he was speaking of natural sleep. Then he said to them plainly:

"Lazarus is dead; and I am glad for your sakes that I was

not there, so that you may learn to believe in me. But let us go to him."

At this, Thomas, who was called 'The Twin,' said to his fellow-disciples:

"Let us go too, so that we may die with him."

When Jesus reached the place, he found that Lazarus had been four days in the tomb already. Bethany being only about two miles from Jerusalem, a number of the Jews had come there to condole with Martha and Mary on their brother's death. When Martha heard that Jesus was coming, she went to meet him; but Mary sat quietly at home.

"Master," Martha said to Jesus, "if you had been here, my brother would not have died. Even now, I know that God will grant you whatever you ask him."

"Your brother shall rise to life," said Jesus.

"I know that he will," replied Martha, "in the resurrection at the Last Day."

"I am the Resurrection and the Life," said Jesus. "He that believes in me shall live, though he die; and he who lives and believes in me shall never die. Do you believe this?"

"Yes, Master," she answered; "I have learnt to believe that you are the Christ, the Son of God, 'who was to come' into the world."

After saying this, Martha went and called her sister Mary, and whispered:

"The teacher is here, and is asking for you."

As soon as Mary heard that, she got up quickly, and went to meet him. Jesus had not then come into the village, but was still at the place where Martha had met him. So the Jews, who were in the house with Mary, condoling with her, when they saw her get up quickly and go out, followed her, thinking that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she threw herself at his feet.

"Master," she exclaimed, "if you had been here, my brother would not have died!"

When Jesus saw her weeping, and the Jews who had come with her weeping also, he groaned deeply, and was greatly distressed.

"Where have you buried him?" he asked.

"Come and see, Master," they answered.

Jesus burst into tears.

"How he must have loved him!" the Jews exclaimed; but some of them said:

"Could not this man, who gave sight to the blind man, have also prevented Lazarus from dying?"

Again groaning inwardly, Jesus came to the tomb. It was a cave, and a stone lay against the mouth of it.

"Move the stone away," said Jesus.

"Master," said Martha, the sister of the dead man, "by this time the smell must be offensive, for this is the fourth day since his death."

"Did not I tell you," replied Jesus, "that, if you would believe in me, you should see the glory of God?"

So they moved the stone away; and Jesus, with uplifted eyes, said:

> "Father, I thank thee that thou hast heard my prayer; I knew that thou always hearest me; but I say this for the sake of the people standing near, so that they may believe that thou hast sent me as thy Messenger."

Then, after saying this, Jesus called in a loud voice:

"Lazarus! come out!"

The dead man came out, wrapped hand and foot in a winding-sheet; his face, too, had been wrapped in a cloth.

"Set him free," said Jesus, "and let him go."

In consequence of this, many of the Jews, who had come to visit Mary and had seen what Jesus did, learnt to believe in him. Some of them, however, went to the Pharisees, and told them what he had done.

The Plot of the Chief Priests
John 11:47–53

Upon this the Chief Priests and the Pharisees called a meeting of the High Council, and said:

"What are we to do, now that this man is giving so many signs? If we let him alone as we are doing, every one will believe in him; and the Romans will come and will take from us both our City and our Nationality." One of them, however, Caiaphas, who was High Priest that year, said to them:

"You are utterly mistaken. You do not consider that it is better for you that one man should die for the people, rather than that the whole nation should be destroyed."

Now he did not say this of his own accord; but, as High Priest that year, he prophesied that Jesus was to die for the nation—and not for the nation only, but also that he might unite in one body the Children of God now scattered far and wide. So from that day they plotted to put Jesus to death.

The Retirement to Ephraim
John 11:54

In consequence of this, Jesus did not go about publicly among the Jews any more, but left that neighbourhood, and went into the country bordering on the Wilderness, to a town called Ephraim, where he stayed with his disciples.

Ten Lepers Healed
Luke 17:11–19

On the way to Jerusalem Jesus passed between Samaria and Galilee. As he was entering a village, ten lepers met him. Standing still, some distance off, they called out loudly:

"Jesus! Sir! pity us!"
When Jesus saw them, he said:
"Go and show yourselves to the priests."
And, as they were on their way, they were made clean. One of them, finding he was cured, came back, praising God loudly, and threw himself on his face at Jesus' feet, thanking him for what he had done; and this man was a Samaritan.

"Were not all the ten made clean?" exclaimed Jesus. "But the nine—where are they? Were there none to come back and praise God except this foreigner? Get up," he said to him, "and go on your way. Your faith has delivered you."

CHAPTER FIFTY

How the Kingdom Will Come

Luke 17:20–37

Being once asked by the Pharisees when the Kingdom of God was to come, Jesus answered: "The Kingdom of God does not come in a way that admits of observation, nor will people say 'Look, here it is!' or 'There it is!'; for the Kingdom of God is within you! The day will come," he said to his disciples, "when you will long to see by one of the days of the Son of Man, and will not see it. People will say to you 'There he is!' or 'Here he is!' Do not go and follow them. For, just as lightning will lighten and flare from one side of the heavens to the other, so will it be with the Son of Man. But first he must undergo much suffering, and he must be rejected by the present generation. As it was in the days of Noah, so will it be again in the days of the Son of Man. They were eating and drinking and marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all. So, too, in the days of Lot. People were eating, drinking, buying, selling, planting, building; but, on the very day on which Lot came out of Sodom, it rained fire and sulphur from the skies and destroyed them all. It will be the same on the day on which the Son of Man reveals himself. On that day, if a man is on his house-top and his goods in the house, he must not go down to get them; nor again must one who is on the farm turn back. Remember Lot's wife. Whoever is eager to get the most out of his life will lose it; but whoever will lose it shall preserve it. On that night, I tell you, of two men upon the same bed, one will be taken and the other left; of two women grinding together, one will be taken and the other left."

"Where will it be, Master?" interposed the disciples.

"Where there is a body," said Jesus, "'there will the vultures flock.'"

Parable of the Corrupt Judge

Luke 18:1-9

Jesus told his disciples a parable to show them that they should always pray and never despair.

"There was," he said, "in a certain town a judge, who had no fear of God nor regard for man. In the same town there was a widow who went to him again and again, and said 'Grant me justice against my opponent.' For a time the judge refused, but afterwards he said to himself 'Although I am without fear of God or regard for man, yet, as this widow is so troublesome, I will grant her justice, to stop her from plaguing me with her endless visits.'"

Then the Master added:

"Listen to what this iniquitous judge says! And God—will not he see that his own People, who cry to him night and day, have justice done them—though he holds his hand? He will, I tell you, have justice done them, and that soon! Yet, when the Son of Man comes, will he find faith on the earth?"

Another time, speaking to people who were satisfied that they were religious, and who regarded every one else with scorn, Jesus told this parable—

Parable of the Pharisee and the Tax-gatherer

Luke 18:10-14

"Two men went up into the Temple Courts to pray. One was a Pharisee and the other a tax-gatherer. The Pharisee stood forward and began praying to himself in this way—

'O God, I thank thee that I am not like other men—thieves, rogues, adulterers—or even like this tax-gatherer. I fast twice a week, and give a tenth of everything I get to God.' Meanwhile the tax-gatherer stood at a distance, not venturing even 'to raise his eyes to Heaven'; but he kept striking his breast and saying 'O God, have mercy on me, a sinner. This man, I tell you, went home pardoned, rather than the other; for every one who exalts himself will be humbled, while every one who humbles himself shall be exalted."

A Word about Divorce

Matt. 19:3-12
Cm. Mark 10:2-12
Gen. 1:27; 2:24

Presently some Pharisees came up to him, and, to test him, said: "Has a man the right to divorce his wife for every cause?"

"Have not you read," replied Jesus, "that at the beginning the Creator 'made them male and female,' and said—

> 'For this reason a man shall leave his father and mother, and be united to his wife, and the man and his wife shall become one'?

So that they are no longer two, but one. What God himself, then, has yoked together man must not separate."

"Why, then," they said, "did Moses direct that a man should 'serve his wife with a notice of separation and divorce her?'"

"Moses, owing to the hardness of your hearts," answered Jesus, "permitted you to divorce your wives, but that was not so at the beginning. But I tell you that any one who divorces his wife, except on the ground of her unchastity, and marries another woman, is guilty of adultery."

"If that," said the disciples, "is the position of a man with regard to his wife, it is better not to marry."

"It is not every one," replied Jesus, "who can accept this teaching, but only those who have been enabled to do so. Some men, it is true, have from birth been disabled for marriage, while others have been disabled by their fellow men, and others again have disabled themselves for the sake of the Kingdom of Heaven. Let him accept it who can."

Blessing Little Children

Mark 10:13–16
Cm. Matt. 19:13–15; Luke 18:15–17

Some of the people were bringing little children to Jesus, for him to touch them; but the disciples found fault with those who had brought them. When, however, Jesus saw this, he was indignant.

"Let the little children come to me," he said, "do not hinder them; for it is to the childlike that the Kingdom of God belongs. I tell you, unless a man receives the Kingdom of God like a child, he will not enter it at all." Then he folded the children in his arms, and, placing his hands on them, gave them his blessing.

CHAPTER FIFTY-ONE

The Rich Young Ruler

Matt. 19:16–30
Cm. Mark 10:17–31; Luke 18:18–30
Exod. 20:12–17
Lev. 19:18

And a man came up to Jesus, and said:

"Teacher, what good thing must I do to obtain Immortal Life?"

"Why ask me about goodness?" answered Jesus. "There is but One who is good. If you want to enter the Life, keep the commandments."

"What commandments?" asked the man.

"These," answered Jesus:—

"'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not say what is false about others. Honour thy father and thy mother.'

And

'Thou shalt love thy neighbour as thou dost thyself.'"

"I have observed all these," said the young man. "What is still wanting in me?"

"If you wish to be perfect," answered Jesus, "go and sell your property, and give to the poor, and you shall have wealth in Heaven; then come and follow me."

On hearing these words, the young man went away distressed, for he had great possessions.

At this, Jesus said to his disciples:

"I tell you that a rich man will find it hard to enter the Kingdom of Heaven! I say again, it is easier for a camel to get through a needle's eye than for a rich man to enter the Kingdom of Heaven!"

On hearing this, the disciples exclaimed in great astonishment:

"Who then can possibly be saved?"

But Jesus looked at them, and said:

"With men this is impossible, but with God everything is possible."

Then Peter turned and said to Jesus:

"But we—we left everything, and followed you; what, then, shall we have?"

"I tell you," answered Jesus, "that at the New Creation, 'when the Son of Man takes his seat on his throne of glory,' you who followed me shall be seated upon twelve thrones, as judges of the twelve tribes of Israel. Every one who has left houses, or brothers, or sisters, or father, or mother, or children, or land, on account of my Name, will receive many times as much, and will 'gain Immortal Life.' But many who are first now will then be last, and those who are last will be first.

Parable of the Labourers in the Vineyard
Matt. 20:1-16

For the Kingdom of Heaven is like an employer who went out in the early morning to hire labourers for his vineyard. He agreed with the labourers to pay them two shillings a day, and sent them into his vineyard. On going out again, about nine o'clock, he saw some others standing in the market-place, doing nothing. 'You also may go into my vineyard,' he said, 'and I will pay you what is fair.' So the men went. Going out again about mid-day and about three o'clock, he did as before. When he went out about five, he found some other men standing there, and said to them 'Why have you been standing here all day long, doing nothing?'

'Because no one has hired us,' they answered.

'You also may go into my vineyard,' he said.

In the evening the owner of the vineyard said to his steward 'Call the labourers, and pay them their wages, beginning with the last, and ending with the first.' Now when those who had been hired about five o'clock went up, they received two shillings each. So, when the first went up, they thought that they would receive more, but they also received two

shillings each; on which they began to grumble at their employer.

'These last,' they said, 'have done only one hour's work, and yet you have put them on the same footing with us, who have borne the brunt of the day's work, and the heat.'

'My friend,' was his reply to one of them, 'I am not treating you unfairly. Did not you agree with me for two shillings? Take what belongs to you, and go. I choose to give to this last man the same as to you. Have not I the right to do as I choose with what is mine? Are you envious because I am liberal?' So those who are last will be first, and the first last."

Jesus, a Third Time, Foretells His Death and Resurrection

Mark 10:32–34
Cm. Matt. 20:17–19; Luke 18:31–34
Hos. 6:2

One day, when they were on their way, going up to Jerusalem, Jesus was walking in front of the Apostles, who were filled with misgivings; while those who were following behind were alarmed. Gathering the Twelve round him once more, Jesus began to tell them what was about to happen to him.

"Listen!" he said. "We are going up to Jerusalem; and there the Son of Man will be betrayed to the Chief Priests and the Teachers of the Law, and they will condemn him to death, and they will give him up to the Gentiles, who will mock him, spit upon him, and scourge him, and put him to death; and after three days he will rise again."

The Ambitious Request of James and John

Mark 10:35–40
Cm. Matt. 20:20–28

James and John, the two sons of Zebediah, went to Jesus, and said:

"Teacher, we want you to do for us whatever we ask."

"What do you want me to do for you?" he asked.

"Grant us this," they answered, "to sit, one on your right, and the other on your left, when you come in glory."

"You do not know what you are asking," Jesus said to them. "Can you drink the cup that I am to drink? or receive the baptism that I am to receive?"

"Yes," they answered, "we can."

"You shall indeed drink the cup that I am to drink," Jesus said, "and receive the baptism that I am to receive, but as to a seat at my right or at my left—that is not mine to give, but it is for those for whom it has been prepared."

The Dignity of Service

Mark 10:41–45

On hearing of this, the ten others were at first very indignant about James and John. But Jesus called the ten to him, and said:

"Those who are regarded as ruling among the Gentiles lord it over them, as you know, and their great men oppress them. But among you it is not so. No, whoever wants to become great among you must be your servant, and whosoever wants to take the first place among you must be the servant of all; for even the Son of Man came, not to be served, but to serve, and to give his life as a ransom for many."

Cure of Blind Bartimaeus

Mark 10:46–52
Luke 18:35–43

They came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the road-side. Hearing that it was Jesus of Nazareth, he began to call out:

"Jesus, Son of David, take pity on me."

Many of the people kept telling him to be quiet; but the man continued to call out all the louder:

"Son of David, take pity on me."

Then Jesus stopped. "Call him," he said.

So they called the blind man.

"Courage!" they exclaimed. "Get up; he is calling you."

The man threw off his cloak, sprang up, and came to Jesus.

"What do you want me to do for you?" said Jesus, addressing him.

"Rabboni," the blind man answered, "I want to recover my sight."

"You may go," Jesus said; "your faith has delivered you." Immediately he recovered his sight, and began to follow Jesus along the road.

CHAPTER FIFTY-TWO

Zacchaeus the Tax-gatherer

Luke 19:1–10

Jesus entered Jericho and made his way through the town. There was a man there, known by the name of Zacchaeus, who was a commissioner of taxes and a rich man. He tried to see what Jesus was like; but, being short, he was unable to do so because of the crowd. So he ran on ahead and climbed up into a mulberry tree, to see Jesus, for he knew that he must pass that way. When Jesus came to the place, he looked up and said to him:

"Zacchaeus, be quick and come down, for I must stop at your house to-day."

So Zacchaeus got down quickly, and joyfully welcomed him. On seeing this, every one began to complain:

"He has gone to stay with a man who is an outcast."

But Zacchaeus stood forward and said to the Master:

"Listen, Master! I will give half my property to the poor, and, if I have defrauded any one of anything, I will give him back four times as much."

"Salvation has come to this house to-day," answered Jesus, "for even this man is a son of Abraham. The Son of Man has come to 'search for those who are lost' and to save them."

Parable of the Pounds
Luke 19:11–28

As the people were listening to this, Jesus went on to tell them a parable. He did so because he was near Jerusalem, and because they thought that the Kingdom of God was going to be proclaimed at once. He said:

"A nobleman once went to a distant country to receive his appointment to a Kingdom and then return. He called ten of his servants and gave them ten pounds each, and told them to trade with them during his absence. But his subjects hated him and sent envoys after him to say 'We will not have this man as our King.' On his return, after having been appointed King, he directed that the servants to whom he had given his money should be summoned, so that he might learn what amount of trade they had done. The first came up, and said 'Sir, your ten pounds have made a hundred.'

'Well done, good servant!' exclaimed the master. 'As you have proved trustworthy in a very small matter, I appoint you governor over ten towns.' When the second came, he said 'Your ten pounds, Sir, have produced fifty.' So the master said to him 'And you I appoint over five towns.' Another servant also came and said 'Sir, here are your ten pounds; I have kept them put away in a handkerchief. For I was afraid of you, because you are a stern man. You take what you have not planted, and reap what you have not sown.' The master answered 'Out of your own mouth I judge you, you worthless servant. You knew that I am a stern man, that I take what I have not planted, and reap what I have not sown? Then why did not you put my money into a bank? And I, on my return, could have claimed it with interest. Take away from him the ten pounds,' he said to those standing by, 'and give them to the one who has the hundred.'

'But, Sir,' they interposed, 'he has a hundred pounds already.'

'I tell you,' he answered, 'that, to him who has, more will be given, but, from him who has nothing, even what he has will be taken away. But as for my enemies, these men who would not have me as their King, bring them here and put them to death in my presence.'"

After saying this, Jesus went on in front, going up to Jerusalem.

The Jewish Passover

John 11:55–57
Cm. Matt. 26:6–13; Mark 14:3–9

But the Jewish Festival of the Passover was near; and many people had gone up from the country to Jerusalem, for their 'purification,' before the Festival began. So they looked for Jesus there, and said to one another, as they stood in the Temple Courts:

"What do you think? Do you think he will come to the Festival?"

The Chief Priests and the Pharisees had already issued orders that, if any one learnt where Jesus was, he should give information, so that they might arrest him.

Jesus at Bethany

John 12:1–11

Six days before the Passover Jesus came to Bethany, where Lazarus, whom he had raised from the dead, was living. There a supper was given in his honour, at which Martha waited, while Lazarus was one of those present at the table. So Mary took a pound of choice spikenard perfume of great value, and anointed the feet of Jesus with it, and then wiped them with her hair. The whole house was filled with the scent of the perfume. One of the disciples, Judas Iscariot, who was about to betray Jesus, asked:

"Why was not this perfume sold for thirty pounds, and the money given to poor people?"

He said this, not because he cared for the poor, but because he was a thief, and, being in charge of the purse, used to take what was put in it.

"Let her alone," said Jesus, "that she may keep it till the day when my body is being prepared for burial. The poor you always have with you, but you will not always have me."

Now great numbers of the Jews found out that Jesus was at Bethany; and they came there, not solely on his account, but also to see Lazarus, whom he had raised from the dead. The Chief Priests, however, plotted to put Lazarus, as well as Jesus, to death, because it was owing to him that many of the Jews had left them, and were becoming believers in Jesus.

SECTION EIGHT

PASSION WEEK

From the final arrival in Jerusalem
until the Resurrection

CHAPTERS FIFTY-THREE TO SIXTY-SEVEN

CHAPTER FIFTY-THREE

Passion Week—Sunday

The Triumphal Entry into Jerusalem

John 12:12, 13
Cm. Matt. 21:1–11; Mark 11:1–11
Luke 19:29–44
John 12:12–19
Ps. 118:26

On the following day great numbers of people who had come to the Festival, hearing that Jesus was on his way to Jerusalem, took palm-branches, and went out to meet him, shouting as they went:

" ' God save Him!
Blessed is He who comes in the name of the Lord '—
The King of Israel! "

Luke 19:29–31
Cm. Matt. 21:1–11
Mark 11:1–11
John 12:12–19
Matt. 21:4, 5
Isa. 62:11; Zech. 9:9
Luke 19:32–44
Zec. 9:9;

It was when Jesus had almost reached Bethphage and Bethany, near the Mount of Olives, that he sent on two of the disciples.

" Go to the village facing us," he said, " and when you get there, you will find a foal tethered, which no one has yet ridden; untie it and lead it here. And, if anybody asks you ' Why are you untying it? ', you are to say this —' The Master wants it.' "

Matt. 21:10, 11
Mark 11:11

This happened in fulfilment of these words in the Prophet—

' Say to the daughter of Zion—
" Behold, thy King is coming to thee,
Gentle, and riding on an ass,
And on the foal of a beast of burden." '

So the two who were sent went and found it as Jesus had told them. While they were untying the foal, the owners asked them—" Why are you untying the foal? " And the two disciples answered—" The Master wants it."
Then they led it back to Jesus, and threw their cloaks on the foal and put Jesus upon it. As he went along, the people kept spreading their cloaks in the road. When he had almost reached the place where the road led down the Mount of Olives, every one of the many disciples began in their joy to praise God loudly for all the miracles that they had seen:

"Blessed is He who comes—
Our King—in the name of the Lord!
Peace in Heaven,
And glory on high."

Some of the Pharisees in the crowd said to him:

"Teacher, reprove your disciples."

But Jesus answered:

"I tell you that if these men are silent, the very stones will call out."

When he drew near, on seeing the city, he wept over it, and said:

"Would that you had known, while yet there was time—even you—the things that make for peace! But now they have been hidden from your sight. For a time is coming upon you when your enemies will surround you with earthworks, and encircle you, and hem you in on all sides; they will trample you down and your children within you, and they will not leave in you one stone upon another, because you did not know 'the time of your visitation.'"

When he had entered Jerusalem, the whole city was stirred, and asked—"Who is this?" to which the crowd replied—"This is the Prophet Jesus from Nazareth in Galilee."

Jesus . . . . went into the Temple Courts and, after looking round at everything, as it was already late, he went out to Bethany with the Twelve.

Monday

The Fruitless Fig Tree

Matt 21:18–22
Cm. Mark 11:12–14

The next morning, in returning to the city, Jesus became hungry; and, noticing a solitary fig tree by the road-side, he went up to it, but found nothing on it but leaves. So he said to it:

"Never again shall fruit be gathered off you."

And suddenly the fig tree withered up. When the disciples saw this, they exclaimed in astonishment:

"How suddenly the fig tree withered up!"

"I tell you," replied Jesus, "if you have faith, without ever a doubt, you will do not only what has been done to the fig tree, but, even if you should say to this hill 'Be lifted up and hurled into the sea!' it would be done. And whatever you ask for in your prayers will, if you have faith, be granted you."

The Second Cleansing of the Temple

Matt. 21:12–17
Cm. Mark 11:15–19; Luke 19:45–48
Isa. 56:7; Jer. 7:11
Ps. 8:2.

Jesus went into the Temple Courts, and drove out all those who were buying and selling there. He overturned the tables of the money-changers, and the seats of the pigeon-dealers, and said to them:

"Scripture says—

'My House shall be called a House of Prayer'; but you are making it 'a den of robbers.'"

While he was still in the Temple Courts, some blind and some lame people came up to him, and he cured them. But, when the Chief Priests and the Teachers of the Law saw the wonderful things that Jesus did, and the boys who were calling out in the Temple Courts "God save the Son of David!" they were indignant, and said to him:

"Do you hear what these boys are saying?"

"Yes," answered Jesus; "but did you never read the words—

'Out of the mouths of babes and sucklings thou hast called forth perfect praise'?"

Then he left them, and went out of the city to Bethany, and spent the night there.

CHAPTER FIFTY-FOUR

Tuesday

The Fig Tree Withered Away

Mark 11:20–25
Cm. Matt. 21:20–22

As they passed by early in the morning, they noticed that the fig-tree was withered up from the very roots. Then Peter recollected what had occurred.

"Look, Rabbi," he exclaimed, "the fig-tree which you doomed is withered up!"

"Have faith in God!" replied Jesus. "I tell you that if any one should say to this hill 'Be lifted up and hurled into the sea!' without ever a doubt in his mind, but in the faith that what he says will be done, he would find that it would be. And therefore I say to you 'Have faith that whatever you ask for in prayer is already granted you, and you will find that it will be.' And, whenever you stand up to pray, forgive any grievance that you have against any one, that your Father who is in Heaven also may forgive you your offences."

Christ's Authority Challenged

Mark 11:27–33
Cm. Matt. 21:23–27; Luke 20:1–8

They came to Jerusalem again. While Jesus was walking about in the Temple Courts, and the Chief Priests, the Teachers of the Law, and the Councillors came up to him.

"What authority have you to do these things?" they said. "Who gave you the authority to do them?"

"I will put one question to you," said Jesus. "Answer me that and then I will tell you what authority I have to act as I do. It is about John's baptism. Was it of divine or human origin? Answer me that."

They began arguing together:

"If we say 'divine,' he will say 'Why then did not you believe him?' Yet can we say 'human'?"——

They were afraid of the people, for every one regarded John as undoubtedly a Prophet. So their answer to Jesus was—"We do not know."

"Then I," replied Jesus, "refuse to tell you what authority I have to do these things."

Three Parables of Warning

Parable of the Two Sons

Matt. 21:28–32

"What do you think of this? There was a man who had two sons. He went to the elder and said 'Go and work in the vineyard to-day, my son.'

'Yes, sir,' he answered; but he did not go. Then the father went to the second son, and said the same. 'I will not,' he answered; but afterwards he was sorry and went. Which of the two sons did as his father wished?"

"The second," they said.

"I tell you," added Jesus, "that tax-gatherers and prostitutes are going into the Kingdom of God before you. For when John came to you, walking in the path of righteousness, you did not believe him, but tax-gatherers and prostitutes did; and yet you, though you saw this, even then were not sorry, nor did you believe him.

Parable of the Wicked Tenants

Matt. 21:33–46
Cm. Mark 12:1–12
Luke 20:9–19

"Listen to another parable. A man, who was an employer, once planted a vineyard, put a fence round it, dug a winepress in it, built a tower, and then let it out to tenants and went abroad. When the time for the vintage drew near, he sent his servants to the tenants, to receive his share of the produce. But the tenants seized his servants, beat one, killed another, and stoned a third. A second time the owner sent some servants, a larger number than before, and the tenants treated them in the same way. As a last resource he sent his son to them. 'They will

respect my son,' he said. But the tenants, on seeing his son, said to each other 'Here is the heir! Come, let us kill him, and get his inheritance.' So they seized him, and threw him outside the vineyard, and killed him. Now, when the owner of the vineyard comes, what will he do to those tenants?"

"Miserable wretches!" they exclaimed, "he will put them to a miserable death, and he will let out the vineyard to other tenants, who will pay him his share of the produce at the proper times."

Then Jesus added: "Have you never read in the Scriptures?—

> 'The very stone which the builders despised
> Has now itself become the corner-stone;
> This corner-stone has come from the Lord,
> And is marvellous in our eyes.'

And that, I tell you, is why the Kingdom of God will be taken from you, and given to a nation that does produce the fruit of the Kingdom. Yes, and he who falls on this stone will be dashed to pieces, while any one on whom it falls—it will scatter him as dust."

After listening to these parables, the Chief Priests and the Pharisees saw that it was about them that he was speaking; yet, although eager to arrest him, they were afraid of the crowds, who regarded him as a Prophet.

Once more Jesus spoke to them in parables.

Parable of the Marriage Feast

Matt. 22:1–14

"The Kingdom of Heaven," he said, "may be compared to a king who gave a banquet in honor of his son's wedding. He sent his servants to call those who had been invited to the banquet, but they were unwilling to come. A second time he sent some servants, with orders to say to those who had been invited 'I have prepared my breakfast, my cattle and fat beasts are killed and everything is ready; come to the banquet.' They, however, took no notice, but went off, one to his farm, another to his business; while the rest, seizing his servants, ill-treated them and killed them. The king, in anger, sent his troops, put those murderers to death, and set their city on fire. Then he said to his servants 'The banquet is prepared, but those who were invited were not worthy. So go to the cross-roads, and invite every one you find to the banquet.' The servants went out into the roads and collected all the people whom they found, whether bad or good; and the bridal-hall was filled with guests. But, when the king went in to see his guests, he noticed there a man who had not put on a wedding-robe. So he said to him 'My friend, how is it that you came in here without a wedding robe?' The man was speechless. Then the king said to the attendants

'Tie him hand and foot, and "put him out into the darkness" outside, where there will be weeping and grinding of teeth.' For many are called, but few chosen."

CHAPTER FIFTY-FIVE

Tuesday

Three Questions by the Jewish Rulers

Then the Pharisees went away and conferred together.

A Question About Tribute

Matt. 22:15
Mark 12:13-17
Cm. Matt. 22:15-22; Luke 20:20-26

Afterwards they sent to Jesus some of the Pharisees and of the Herodians, to set a trap for him in the course of conversation. These men came to him and said:

"Teacher, we know that you are an honest man, and are not afraid of any one, for you pay no regard to a man's position, but teach the Way of God honestly; are we right in paying taxes to the Emperor, or not? Should we pay, or should we not pay?"

Knowing their hypocrisy, Jesus said to them:

"Why are you testing me? Bring me a florin to look at."

And, when they had brought it, he asked:

"Whose head and title are these?"

"The Emperor's," they said; and Jesus replied:

"Pay to the Emperor what belongs to the Emperor, and to God what belongs to God."

And they wondered at him.

A Question about the Resurrection

Mark 12:18-27
Cm. Matt. 22:23-33; Luke 20:27-40

Next came some Sadducees—the men who maintain that there is no resurrection. Their question was this—

"Teacher, in our Scriptures Moses decreed that, should a man's brother die, leaving a widow but no child, the man should take the widow as his wife, and raise up a family for his brother. There were once seven brothers; of whom the eldest took a wife, but died and left no family; and the second took her, and died without family; and so did the third. All the seven died and left no family. The woman herself died last of all. At the resurrection whose wife will she be, all seven brothers having had her as their wife?"

"Is not the reason of your mistake," answered Jesus, "your ignorance of the Scriptures and of the power of God? When men rise from the dead, there is no marrying or being married; but they are as angels in Heaven. As to the dead, and the fact that they rise, have you never read in the Book

of Moses, in the passage about the Bush, how God spoke to him thus—

> 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

He is not God of dead men, but of living. You are greatly mistaken."

The Great Commandment

Mark 12:28–34
Cm. Matt. 22:34–40.
Deut. 6:4,5; Lev. 19:18.

Then came up one of the Teachers of the Law who had heard their discussions. Knowing that Jesus had answered them wisely, he asked him this question!

"What is the first of all the commandments?"

"The first," answered Jesus, "is—

> 'Hear, O Israel; the Lord our God is the one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.'

The second is this—

> 'Thou shalt love thy neighbour as thou dost love thyself.'

There is no commandment greater than these."

"Wisely answered, Teacher!" exclaimed the Teacher of the Law. "It is true, as you say, that 'there is one God,' and that 'there is no other besides him'; and to 'love him with all one's heart, and with all one's understanding, and with all one's strength,' and to 'love one's neighbour as one loves oneself' is far beyond all 'burnt-offerings and sacrifices.'"

Seeing that he had answered with discernment, Jesus said to him:

"You are not far from the Kingdom of God."

After that no one ventured to question him further.

The Unanswerable Question of Christ

Matt. 22:41–46
Cm. Mark 12:35–37; Luke 20:41–44
Ps. 110:1

Before the Pharisees separated, Jesus put this question to them—

"What do you think about the Christ? Whose son is he?"

"David's," they said.

"How is it, then," Jesus replied, "that David, speaking under inspiration, calls him 'lord,' in the passage—

> 'The Lord said to my lord: "Sit at my right hand,
> Until I put thy enemies beneath thy feet"'?

Since, then, David calls him 'lord,' how is he David's son?"

No one could say a word in answer; nor did any one after that day venture to question him further.

CHAPTER FIFTY-SIX

Tuesday

Then Jesus, speaking to the crowds and to his disciples, said:

Warnings Against the Teachers of the Law

Matt. 23:1–36
Cm. Mark 12:38–40; Luke 20:45–47

"The Teachers of the Law and the Pharisees now occupy the chair of Moses. Therefore practise and lay to heart everything that they tell you, but do not follow their example, for they preach but do not practise. While they make up heavy loads and pile them on other men's shoulders, they decline, themselves, to lift a finger to move them. All their actions are done to attract attention. They widen their phylacteries, and increase the size of their tassels, and like to have the place of honour at dinner, and the best seats in the Synagogues, and to be greeted in the markets with respect, and to be called 'Rabbi' by everybody. But do not you allow yourselves to be called 'Rabbi,' for you have only one Teacher, and you yourselves are all Brothers. And do not call any one on the earth your 'Father,' for you have only one Father, the heavenly Father. Nor must you allow yourselves to be called 'Leaders,' for you have only one leader, the Christ. The man who would be the greatest among you must be your servant. Whoever shall exalt himself will be humbled, and whoever shall humble himself will be exalted.

But alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You turn the key of the Kingdom of Heaven in men's faces. For you do not go in yourselves, nor yet allow those who try to go in to do so. Alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You scour land and sea to make a single convert, and, when he is gained, you make him twice as deserving of the Pit as you are yourselves. Alas for you, you blind guides! You say 'If any one swears by the Temple, his oath counts for nothing; but, if any one swears by the gold of the Temple, his oath is binding on him!" Fools that you are and blind! Which is the more important? the gold? or the Temple which has given sacredness to the gold? You say, too, 'If any one swears by the altar, his oath counts for nothing, but, if any one swears by the offering placed on it, his oath is binding on him!' Blind indeed! Which is the more important—the offering? or the altar which gives sacredness to the offering? Therefore a man, swearing by the altar, swears by it and by all that is on it, and a man, swearing by the Temple, swears by it and by him who dwells in it, while a man, swearing by Heaven, swears by the throne of God, and by him who sits upon it. Alas for you, Teachers of

the Law and Pharisees, hypocrites that you are! You pay tithes on mint, fennel, and carraway-seed, and have neglected the weightier matters of the Law—justice, mercy and good faith. These last you ought to have put into practice, without neglecting the first. You blind guides, to strain out a gnat and to swallow a camel! Alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You clean the outside of the cup and of the dish, but inside they are filled with the results of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the dish, so that the outside may become clean as well. Alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You are like white-washed tombs, which indeed look fair outside, while inside they are filled with dead men's bones and all kinds of filth. It is the same with you. Outwardly, and to others, you have the look of religious men, but inwardly you are full of hypocrisy and sin. Alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You build the tombs of the Prophets, and decorate the monuments of religious men, and say 'Had we been living in the days of our ancestors, we should have taken no part in their murder of the Prophets!' By doing this you are furnishing evidence against yourselves that you are true children of the men who murdered the Prophets. Fill up the measure of your ancestors' guilt. You serpents and brood of vipers! How can you escape being sentenced to the Pit? That is why I send you Prophets, wise men, and Teachers of the Law, some of whom you will crucify and kill, and some of whom you will scourge in your Synagogues, and persecute from town to town; in order that upon your heads may fall every drop of innocent 'blood spilt on earth,' from the blood of innocent Abel down to that of Zechariah, Barachiah's son, whom you murdered between the Temple and the altar. All this, I tell you, will come home to the present generation.

The Fate of Jerusalem
Matt. 23:37–39

Jerusalem! Jerusalem! she who slays the Prophets and stones the messengers sent to her—Oh, how often have I wished to gather your children round me, as a hen gathers her brood under her wings, and you would not come? Verily, your House is left to you desolate! For nevermore, I tell you, shall you see me, until you say—

'Blessed is He who comes in the name of the Lord!'"

The Widow's Offering

Mark 12:41–44
Cm. Luke 21:1–4

Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people put money into them. Many rich people were putting in large sums; but one poor widow came and put in two farthings,

which make a half-penny. On this, calling his disciples to him, Jesus said:

"I tell you that this poor widow has put in more than all the others who were putting money into the chests; for every one else put in something from what he had to spare, while she, in her need, put in all she had—everything that she had to live on."

CHAPTER FIFTY-SEVEN

Tuesday

Jesus Closes His Public Ministry

John 12:20–36

Among those who were going up to worship at the Festival were some Greeks, who went to Philip of Bethsaida in Galilee, and said:

"Sir, we wish to see Jesus."

Philip went and told Andrew, and then together they went and told Jesus. This was his reply—

"The time has come for the Son of Man to be exalted. In truth I tell you, unless a grain of wheat falls into the ground and dies, it remains solitary; but, if it dies, it becomes fruitful. He who loves his life loses it; while he who hates his life in the present world shall preserve it for Immortal Life. If a man is ready to serve me, let him follow me; and where I am, there my servant shall be also. If a man is ready to serve me, my Father will honour him. Now I am distressed at heart and what can I say? 'Father, bring me safe through this hour—yet it was for this very reason that I came to this hour—Father, honour thine own name.

At this there came a voice from Heaven, which said:

"I have already honoured it, and I will honour it again."

The crowd of bystanders, who heard the sound, said that it was thundering.

Others said: "An angel has been speaking to him."

"It was not for my sake that the voice came," said Jesus, "but for yours. Now this world is on its trial. Now the Spirit that is ruling this world shall be driven out; and I, when I am lifted up from the earth, shall draw all men to myself." By these words he indicated what death he was destined to die.

"We," replied the people, "have learnt from the Law that the 'Christ' is to remain for ever; how is it, then, that you say that the Son of Man must be 'lifted up'? Who is this 'Son of Man'?"

"Only a little while longer," answered Jesus, "will you have the Light among you. Travel on while you have the Light, so that darkness may not overtake you; he who travels

in the darkness does not know where he is going. While you still have the Light, believe in the Light, that you may be 'Sons of Light.'"

The Jews' Rejection of Jesus

John 20:37–50
Isa. 53:1; 6:10

After he had said this, Jesus went away, and hid himself from them. But, though Jesus had given so many signs of his mission before their eyes, they still did not believe in him, in fulfilment of the words of the Prophet Isaiah, where he says—

> 'Lord, who has believed our teaching?
> And to whom has the might of the Lord been revealed?'

The reason why they were unable to believe is given by Isaiah elsewhere, in these words—

> 'He has blinded their eyes, and blunted their minds,
> So that they should not see with their eyes, and perceive
> with their mind, and turn—
> And I should heal them.'

Isaiah said this, because he saw Christ's glory; and it was of him that he spoke. Yet for all this, even among the leading men there were many who came to believe in Jesus; but, on account of the Pharisees, they did not acknowledge it, for fear that they should be expelled from their Synagogues; for they valued honour from men more than honour from God.

But Jesus had proclaimed:

"He who believes in me believes, not in me, but in him who sent me; and he who sees me sees him who sent me. I have come as a Light into the world, that no one who believes in me should remain in the darkness. When any one hears my teaching and pays no heed to it, I am not his judge; for I came not to judge the world, but to save the world. He who rejects me, and disregards my teaching, has a judge already—the very Message which I have delivered will itself be his judge at the Last Day. For I have not delivered it on my own authority; but the Father, who sent me, has himself given me his command as to what I should say, and what message I should deliver. And I know that Immortal Life lies in keeping his command. Therefore, whatever I say, I say only what the Father has taught me."

CHAPTER FIFTY-EIGHT

Tuesday

Predictions Concerning the Destruction of Jerusalem and the End of the Age

Matt. 24:1–31
Cm. Mark 13:1–37
Luke 21:5–38
Dan. 2:28; Isa. 19:2; 8:15; Dan. 12:11; 8:11; 12:1; Deut. 13:1; Isa. 34:15; Dan. 12:1; Isa. 13:10; 34:4; Zech. 12:12; Dan. 7:13; Isa. 27:13; Deut. 30:4; 28:64

Leaving the Temple Courts, Jesus was walking away, when his disciples came up to draw his attention to the Temple buildings.

"Do you see all these things?" was his answer. "I tell you, not a single stone will be left here upon another, which will not be thrown down."

So, while Jesus was sitting on the Mount of Olives, his disciples came up to him privately and said: "Tell us when this will be, and what will be the sign of your Coming, and of the close of the age."

Jesus replied to them as follows:

"See that no one leads you astray; for many will take my name, and come saying 'I am the Christ,' and will lead many astray. And you will hear of wars and rumours of wars; take care not to be alarmed, for such things must occur; but the end is not yet here. For 'nation will rise against nation and kingdom against kingdom,' and there will be famines and earthquakes in various places. All this, however, will be but the beginning of the birth-pangs! When that time comes, they will give you up to persecution, and will put you to death, and you will be hated by all nations on account of my Name. And then many will fall away, and will betray one another, and hate one another. Many false Prophets, also, will appear and lead many astray; and, owing to the increase of wickedness, the love of most will grow cold. Yet the man that endures to the end shall be saved. And this Good News of the Kingdom shall be proclaimed throughout the world as a witness to all nations; and then will come the end. As soon, then, as you see 'the Foul Desecration,' mentioned by the Prophet Daniel, standing in the Holy Place" (the reader must consider what this means), "then those of you who are in Judaea must take refuge in the mountains; and a man on the house-top must not go down to get the things that are in his house; nor must one who is on his farm turn back to get his cloak. And alas for the women that are with child and for those that are nursing infants in those days! Pray, too, that your flight may not take place in winter, nor on a Sabbath; for that will be 'a time of great distress, the like of which has not occurred from the beginning of the world down to the present time'—

no, nor ever will again. And, had not those days been limited, not a single soul would escape; but for the sake of 'God's People' a limit will be put to them. And, at that time, if any one should say to you 'Look! here is the Christ!' or 'Here he is!' do not believe it; for false Christs and false Prophets will arise, and will display great signs and marvels, so that, were it possible, even God's People would be led astray. Remember, I have told you beforehand. Therefore, if people say to you 'He is in the Wilderness!' do not go out there; or 'He is in an inner room!' do not believe it; for, just as lightning will start from the east and flash across to the west, so will it be with the Coming of the Son of Man. Wherever a dead body lies, 'there will the vultures flock.' Immediately after the distress of those days, 'the sun will be darkened, the moon will not give her light, the stars will fall from the heavens,' and 'the forces of the heavens will be convulsed.' Then will appear the sign of the Son of Man in the heavens; and all the peoples of the earth will mourn, when they see the 'Son of Man coming on the clouds of the heavens,' with power and great glory; and he will send his angels, with a great trumpet, and they will gather his People round him from the four winds, from one end of heaven to the other.

The Need for Watchfulness
Matt. 24:32–45

Learn the lesson taught by the fig tree. As soon as its branches are full of sap, and it is bursting into leaf, you know that summer is near. And so may you, as soon as you see all these things, know that he is at your doors. I tell you, even the present generation will not pass away, till all these things have taken place. The heavens and the earth will pass away, but my words shall never pass away. But about that Day and Hour, no one knows—not even the angels of Heaven, nor yet the Son—but only the Father himself. For, just as in the days of Noah, so will it be at the Coming of the Son of Man. In those days before the flood they went on eating and drinking, marrying and being married, up to the very day on which Noah entered the ark, taking no notice till the flood came and swept them one and all away; and so will it be at the Coming of the Son of Man. At that time, of two men on a farm one will be taken and one left; of two women grinding with the hand-mill one will be taken and one left. Therefore watch; for you cannot be sure on what day your Master is coming. But this you do know, that, had the owner of the house known at what time of night the thief was coming, he would have been on the watch, and would not have allowed his house to be broken into. Therefore, do you also prepare, since it is just when you are least expecting him that the Son of Man will come. Who, then, is that trustworthy, careful servant,

who has been placed by his master over his household, to give them their food at the proper time? Happy will that servant be whom his master, when he comes home, shall find doing this. I tell you that his master will put him in charge of the whole of his property. But, should he be a bad servant, and say to himself 'My master is a long time in coming,' and begin to beat his fellow-servants, and eat and drink with drunkards, that servant's master will come on a day when he does not expect him, and at an hour of which he is unaware, and will flog him severely, and assign him his place among the hypocrites, where there will be weeping and grinding of teeth.

Parable of the Good and Bad Servants
Matt. 24:46–51

CHAPTER FIFTY-NINE

Tuesday

Parables of Personal Responsibility

Parable of the Ten Bridesmaids
Matt. 25:1–13

Then the Kingdom of Heaven will be like ten bridesmaids who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were prudent. The foolish ones took their lamps, but took no oil with them; while the prudent ones, besides taking their lamps, took oil in their jars. As the bridegroom was late in coming, they all became drowsy, and slept. But at midnight a shout was raised—'The Bridegroom is coming! Come out to meet him!' Then all the bridesmaids awoke and trimmed their lamps. And the foolish ones said to the prudent 'Give us some of your oil; our lamps are going out.' But the prudent ones answered 'No, for fear that there will not be enough for you and for us. Go instead to those who sell it, and buy for yourselves.' But while they were on their way to buy it, the bridegroom came; and the bridesmaids who were ready went in with him to the banquet, and the door was shut. Afterwards the other bridesmaids came. 'Sir, Sir,' they said, 'open the door to us!' But the bridegroom answered 'I tell you, I do not know you.' Therefore watch, since you know neither the Day nor the Hour.

Parable of the Talents
Matt. 25:14–30

For it is as though a man, going on his travels, called his servants, and gave his property into their charge. He gave three thousand pounds to one, twelve hundred to another, and six hundred to a third, in proportion to the ability of each. Then he set out on his travels. The man who had received the three

thousand pounds went at once and traded with it, and made another three thousand. So, too, the man who had received the twelve hundred pounds and made another twelve hundred. But the man who had received the six hundred went and dug a hole in the ground, and hid his master's money. After a long time the master of those servants returned, and settled accounts with them. The man who had received the three thousand pounds came up and brought three thousand more. 'Sir,' he said, 'you entrusted me with three thousand pounds; look, I have made another three thousand!'

'Well done, good, trustworthy servant!' said his master. 'You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master's joy!' Then the one who had received the twelve hundred pounds came up and said 'Sir, you entrusted me with twelve hundred pounds; look, I have made another twelve hundred!'

'Well done, good, trustworthy servant!' said his master. 'You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master's joy!' The man who had received the six hundred pounds came up, too, and said 'Sir, I knew that you were a hard man; you reap where you have not sown, and gather up where you have not winnowed; and, in my fear, I went and hid your money in the ground; look, here is what belongs to you!'

'You lazy, worthless servant!' was his master's reply. 'You knew that I reap where I have not sown, and gather up where I have not winnowed? Then you ought to have placed my money in the hands of bankers, and I, on my return, should have received my money, with interest. Therefore,' he continued, 'take away from him the six hundred pounds, and give it to the one who has the six thousand. For, to him who has, more will be given, and he shall have abundance; but, as for him who has nothing, even what he has will be taken away from him. As for the useless servant, 'put him out into the darkness' outside, where there will be weeping and grinding of teeth.'

The Great Judgement

Matt. 25:31–46.
Luke 21:37, 38

When the Son of Man has come in his glory and all the angels with him, then he 'will take his seat on his throne of glory'; and all the nations will be gathered before him, and he will separate the people—just as a shepherd separates sheep from goats—placing the sheep on his right hand, and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father, enter upon possession of the Kingdom prepared for you ever since the beginning of the world. For, when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a

stranger, you took me to your homes; when I was naked, you clothed me; when I fell ill, you visited me; and when I was in prison you came to me.'
Then the Righteous will answer 'Lord, when did we see you hungry, and feed you? or thirsty, and give you drink? When did we see you a stranger, and take you to our homes? or naked, and clothe you? When did we see you ill, or in prison, and come to you?'

And the King will reply 'I tell you, as often as you did it to one of these my Brothers, however lowly, you did it to me.'
Then he will say to those on his left 'Go from my presence, accursed, into the "aeonian fire which has been prepared for the Devil and his angels." For, when I was hungry, you gave me no food; when I was thirsty, you gave me no drink; when I was a stranger, you did not take me to your homes; when I was naked, you did not clothe me; and, when I was ill and in prison, you did not visit me.'
Then they, in their turn, will answer 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or ill, or in prison, and did not supply your wants?'
And then he will reply 'I tell you, as often as you failed to do it to one of these, however lowly, you failed to do it to me.'
And these last will go away 'into aeonian punishment,' but the righteous 'into aeonian life.'"

During the days, Jesus continued to teach in the Temple Courts, but he went out and spent the nights on the hill called the 'Mount of Olives.' And all the people would get up early in the morning and come to listen to him in the Temple Courts.

The Plot of the Chief Priests and Judas

Matt. 26:1–5
Cm. Mark 14:1,2, 10, 11
Luke 22:1–6

When Jesus had finished all this teaching, he said to his disciples:

"You know that in two days' time the Festival of the Passover will be here; and that the Son of Man is to be given up to be crucified."

Then the Chief Priests and the Councillors of the Nation met in the house of the High Priest, who was called Caiaphas, and plotted together to arrest Jesus by stealth and put him to death; but they said: "Not during the Festival, for fear of causing a riot."

Judas Agrees to Betray Jesus

Matt. 26:14–16
Zech. 11:12

It was then that one of the Twelve, named Judas Iscariot, made his way to the Chief Priests, and said "What are you willing to give me, if I betray Jesus to you?" The Priests 'weighed him out thirty pieces of silver' as payment. So from that time Judas looked for an opportunity to betray Jesus.

CHAPTER SIXTY

Wednesday—No Record

Thursday

The Lord's Supper Instituted

John 13:1
Cm. Matt. 26:17–30; Mark 14:12–26
Luke 22:7–30
John 13:1–30

Before the Passover Festival began, Jesus knew that the time had come for him to leave the world and go to the Father. He had loved those who were his own in the world, and he loved them to the last.

The Preparation

Luke 22:7–14

When the day of the Festival of the Unleavened Bread came, on which the Passover lambs had to be killed, Jesus sent forward Peter and John, saying to them:

"Go and make preparations for our eating the Passover."

"Where do you wish us to make preparations?" they asked.

"Listen," he answered, "when you have got into the city, a man carrying a pitcher of water will meet you; follow him into whatever house he enters; and you shall say to the owner of the house 'The Teacher says to you—Where is the room where I am to eat the Passover with my disciples?' The man will show you a large upstairs room, set out; there make preparations."

So Peter and John went on, and found everything just as Jesus had told them, and they prepared the Passover.

When the time came, Jesus took his place at table, and the Apostles with him.

Washing the Disciples' Feet

John 13:2–20

The Devil had already put the thought of betraying Jesus into the mind of Judas Iscariot, the son of Simon; and at supper, Jesus—although knowing that the Father had put everything into his hands, and that he had come from God, and was to return to God—rose from his place, and, taking off his upper garments, tied a towel round his waist. He then poured some water into the basin, and began to wash the disciples' feet, and to wipe them with the towel which was tied round him. When he came to Simon Peter, Peter said:

"You, Master! Are you going to wash my feet?"

"You do not understand now what I am doing," replied Jesus, "but you will learn by and by."

"You shall never wash my feet!" exclaimed Peter.

"Unless I wash you," answered Jesus, "you have nothing in common with me."

"Then, Master, not my feet only," exclaimed Simon Peter, "but also my hands and my head."

"He who has bathed," replied Jesus, "has no need to wash, unless it be his feet, but is altogether clean; and you," he said to the disciples, "are clean, yet not all of you." For he knew who was going to betray him, and that was why he said 'You are not all clean.' When he had washed their feet, and had put on his upper garments and taken his place, he spoke to them again.

"Do you understand what I have been doing to you?" he asked. "You yourselves call me the 'Teacher'— and 'the Master,' and you are right, for I am both. If I, then—'the Master' and 'the Teacher'—have washed your feet, you also ought to wash one another's feet; for I have given you an example, so that you may do just as I have done to you. In truth I tell you, a servant is not greater than his master, nor yet a messenger than the man who sends him. Now that you know these things, happy are you if you do them. I am not speaking about all of you. I know whom I have chosen; but this is in fulfilment of the words of Scripture—

'He that is eating my bread has lifted his heel against me.'

For the future I shall tell you of things before they take place, so that, when they take place, you may believe that I am what I am. In truth I tell you, he who receives any one that I send receives me; and he who receives me receives him who sent me."

The Service at the Supper Table

Luke 22:15–20
Exod. 24:8
Matt. 26:28, 29
Luke 15:21–30

"I have most earnestly wished," he said, "to eat this Passover with you before I suffer. For I tell you that I shall not eat it again, until it has had its fulfilment in the kingdom of God." Then, on receiving a cup, after saying the thanksgiving, he said:

"Take this and share it among you. For I tell you that I shall not, after to-day drink of the juice of the grape, till the Kingdom of God has come."

Then Jesus took some bread, and, after saying the thanksgiving, broke it and gave to them, with the words:

"This is my body, [which is now to be given on your behalf. Do this in memory of me."

And in the same way with the cup, after supper, saying:

"This cup is the New Covenant made by my blood which is being poured out on your behalf.]

"Drink from it, all of you; for this is my Covenant-blood, which is poured out for many for the forgiveness of sins.

And I tell you that I shall never, after this, drink of this juice of the grape, until that day when I shall drink it new with you in the Kingdom of my Father."

"Yet see! the hand of the man that is betraying me is beside me upon the table! True, the Son of Man is passing, by the way ordained for him, yet alas for that man by whom he is being betrayed!"

Then they began questioning one another which of them it could be that was going to do this.

And a dispute arose among them as to which of them was to be regarded as the greatest. Jesus, however, said:

"The kings of the Gentiles lord it over them, and their oppressors are styled 'Benefactors.' But with you it must not be so. No, let the greatest among you become like the youngest, and him who leads like him who serves. Which is the greater—the master at the table or his servant? Is not it the master at the table? Yet I myself am among you as one who serves. You are the men who have stood by me in my trials; and, just as my Father has assigned me a Kingdom, I assign you places, so that you may eat and drink at my table in my Kingdom, and be seated upon twelve thrones as judges of the twelve tribes of Israel."

The Betrayer Pointed Out

John 13:21–35

After saying this, Jesus was much troubled, and said solemnly:

"In truth, I tell you that it is one of you who will betray me."

The disciples looked at one another, wondering whom he meant. Next to Jesus, in the place on his right hand, was one of his disciples, whom he loved. So Simon Peter made signs to that disciple, and whispered:

"Tell me who it is that he means."

Being in this position, that disciple leant back on Jesus' shoulder, and asked him:

"Who is it, Master?"

"It is the one," answered Jesus, "to whom I shall give a piece of bread after dipping it in the dish."

And, when Jesus had dipped the bread, he took it and gave it to Judas, the son of Simon Iscariot: and it was then, after he had received it, that Satan took possession of him. So Jesus said to him:

"Do at once what you are going to do."

But no one at table understood why he said this to Judas. Some thought that, as Judas kept the purse, Jesus meant that he was to buy some things needed for the Festival, or to give something to the poor. After taking the piece of bread, Judas went out immediately; and it was night.

The New Commandment

When Judas had gone out, Jesus said:

"Now the Son of Man has been exalted, and God has been exalted through him; and God will exalt him with himself—yes, he will exalt him forthwith. My children, I am to be with you but a little longer. You will look for me; and what I said to the Jews—'You cannot come where I am going'—I now say to you. I give you a new commandment—Love one another; love one another as I have loved you. It is by this that every one will recognize you as my disciples—by your loving one another."

Advice to the Messengers

Luke 22:35–38
Isa. 53:12

Then he said to them all:

"When I sent you out as my Messengers, without either purse, or bag, or sandals, were you in need of anything?"

"No; nothing," they answered.

"Now, however," he said, "he who has a purse must take it and his bag as well; and he who has not must sell his cloak and buy a sword. For, I tell you, that passage of Scripture must be fulfilled in me, which says—

'He was counted among the godless';

indeed, all that refers to me is finding its fulfilment."

"Master," they exclaimed, "look, here are two swords!"

"Enough!" said Jesus.

Peter's Denial Predicted

Matt. 26:30–35
Cm. Mark 14:27–31; Luke 22:31–38; John 13:31–16:33

They then sang a hymn, and went out to the Mount of Olives.

Then Jesus said to them:

"Even you will all fall away from me to-night. Scripture says—

'I will strike down the shepherd, and the sheep of the flock will be scattered.'

But, after I have risen, I shall go before you into Galilee."

"If every one else falls away from you," Peter answered, "I shall never fall away!"

"I tell you," replied Jesus, "that this very night, before the cock crows, you will disown me three times!"

"Even if I must die with you," Peter exclaimed, "I shall never disown you!"

All the disciples spoke in the same way.

CHAPTER SIXTY-ONE

Thursday

Farewell Discourses of Christ, The Way

John 14:1-14

"Do not let your hearts be troubled. Believe in God; believe also in me. In my Father's Home there are many dwellings. If it had not been so, I should have told you, for I am going to prepare a place for you. And since I go and prepare a place for you, I shall return and take you to be with me, so that you may be where I am; and you know the way to the place where I am going."

"We do not know where you are going, Master," said Thomas; "so how can we know the way?"

Jesus answered: "I am the Way, and the Truth, and the Life; no one ever comes to the Father except through me. If you had recognized me, you would have known my Father also; for the future you will recognize him, indeed you have already seen him."

"Master, show us the Father," said Philip, "and we shall be satisfied."

"Have I been all this time among you," said Jesus, "and yet you, Philip, have not recognized me? He who has seen me has seen the Father, how can you say, then, 'Show us the Father'? Do not you believe that I am in union with the Father, and the Father with me? In giving you my teaching I am not speaking on my own authority; but the Father himself, always in union with me, does his own work. Believe me," he said to them all, "when I say that I am in union with the Father and the Father with me, or else believe me on account of the work itself. In truth I tell you, he who believes in me will himself do the work that I am doing; and he will do greater work still, because I am going to the Father. Whatever you ask, in my Name, I will do, that the Father may be honoured in the Son. If you ask anything, in my Name, I will do it.

The Helper

John 14:15-31

If you love me, you will lay my commands to heart, and I will ask the Father, and he will give you another Helper, to be with you always—the Spirit of Truth. The world cannot receive this Spirit, because it does not see him or recognize him, but you recognize him, because he is always with you, and is within you. I will not leave you bereaved; I will come to you. In a little while the world will see me no more, but you will still see me; because I am living, you will be living also. At that time you will recognize that I am in union with the Father, and you with me, and I with you. It is he who has my commands and lays them

to heart that loves me; and he who loves me will be loved by my Father, and I will love him, and will reveal myself to him."

"What has happened, Master," said Judas (not Judas Iscariot), "that you are going to reveal yourself to us, and not to the world?"

"Whoever loves me," Jesus answered, "will lay my Message to heart; and my Father will love him, and we will come to him and make our dwelling with him. He who does not love me will not lay my Message to heart; and the Message to which you are listening is not my own, but that of the Father who sent me.

I have told you all this while still with you, but the Helper—the Holy Spirit whom the Father will send in my Name—he will teach you all things, and will recall to your minds all that I have said to you. Peace be with you! My own peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, or dismayed. You heard me say, that I was going away and would return to you. Had you loved me, you would have been glad that I was going to the Father, because the Father is greater than I. And this I have told you now before it happens, that, when it does happen, you may still believe in me. I shall not talk with you much more, for the Spirit that is ruling the world is coming. He has nothing in common with me; but he is coming that the world may see that I love the Father, and that I do as the Father commanded me. Come, let us be going.

CHAPTER SIXTY-TWO

Thursday

The Vine and the Branches

John 15:1–16

I am the True Vine, and my Father is the Vine-grower. Any unfruitful branch in me he takes away, and he cleanses every fruitful branch, that it may bear more fruit. You are already clean because of the Message that I have given you. Remain united to me, and I will remain united to you. As a branch cannot bear fruit by itself, unless it remains united to the vine; no more can you, unless you remain united to me. I am the Vine, you are the branches. He that remains united to me, while I remain united to him—he bears fruit plentifully; for you can do nothing apart from me. If any one does not remain united to me, he is thrown away, as a branch would be, and withers up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to me, and my teaching remains in your hearts, ask whatever you wish, and it shall be yours. It is by your bearing fruit plentifully, and so showing

yourselves my disciples, that my Father is honoured. As the Father has loved me, so have I loved you; remain in my love. If you lay my commands to heart, you will remain in my love; just as I have laid the Father's commands to heart and remain in his love. I have told you all this so that my own joy may be yours, and that your joy may be complete. This is my command—Love one another, as I have loved you. No one can give greater proof of love than by laying down his life for his friends. And you are my friends, if you do what I command you. I no longer call you 'servants,' because a servant does not know what his master is doing; but I have given you the name of 'friends,' because I made known to you everything that I learnt from my Father. It was not you who chose me, but I who chose you, and I appointed you to go and bear fruit—fruit that should remain, so that the Father might grant you whatever you ask in my Name.

The World and the Spirit of Truth
John 15:17–16:15

I am giving you these commands that you may love one another. If the world hates you, you know that it has first hated me. If you belonged to the world, the world would love its own. Because you do not belong to the world, but I have chosen you out of the world—that is why the world hates you. Remember what I said to you—'A servant is not greater than his master.' If they have persecuted me, they will also persecute you; if they have laid my Message to heart, they will lay yours to heart also. But they will do all this to you, because you believe in my Name, for they do not know him who sent me. If I had not come and spoken to them, they would have had no sin to answer for; but as it is, they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them such work as no one else ever did, they would have had no sin to answer for; but, as it is they have both seen and hated both me and my Father. And so is fulfilled what is said in their Law—

'They hated me without cause.'

But, when the Helper comes, whom I will send to you from the Father—the Spirit of Truth, who comes from the Father—he will bear testimony to me; yes, and you also are to bear testimony, because you have been with me from the first.

I have spoken to you in this way so that you may not falter. They will expel you from their Synagogues; indeed the time is coming when any one who kills you will think that he is making an offering to God. They will do this, because they have not learnt to know the Father, or even me. But I have spoken to you of these things that, when the time for them comes, you may remember that I told you about them myself.

I did not tell you all this at first, because I was with you. But now I am to return to him who sent me; and yet not one of you asks me—'Where are you going?' although your hearts are full of sorrow at all that I have been saying to you. Yet I am only telling you the truth; it is for your good that I should go away. For otherwise the Helper will never come to you, but, if I leave you, I will send him to you. And he, when he comes, will bring conviction to the world as to Sin, and as to Righteousness and as to Judgement; as to Sin, for men do not believe in me; as to Righteousness, for I am going to the Father, and you will see me no longer; as to Judgement, for the Spirit that is ruling this world has been condemned. I have still much to say to you, but you cannot bear it now. Yet when he—the Spirit of Truth—comes, he will guide you into all Truth; for he will not speak on his own authority, but he will speak of all that he hears; and he will tell you of the things that are to come. He will honour me; because he will take of what is mine, and will tell it to you. Everything that the Father has is mine; that is why I said that he takes of what is mine, and will tell it to you.

Words of Farewell
John 16:16–33

In a little while you will no longer see me; and then in a little while you will see me indeed."

At this some of his disciples said to one another:

"What does he mean by saying to us 'In a little while you will not see me, and then in a little while you will see me indeed'; and by saying 'Because I am going to the Father?' What does he mean by 'In a little while?'" they said; "we do not know what he is speaking about."

Jesus saw that they were wanting to ask him a question, and said:

"Are you trying to find out from one another what I meant by saying 'In a little while you will not see me; and then in a little while you will see me indeed?' In truth I tell you that you will weep and mourn, but the world will rejoice; you will suffer pain, but your pain shall turn to joy. A woman in labour is in pain because her time has come; but no sooner is the child born, than she forgets her trouble in her joy that a man has been born into the world. You, in the same way, are sorry now; but I shall see you again, and your hearts will rejoice, and no one will rob you of your joy. And at that time you will not ask me anything; in truth I tell you, if you ask the Father for anything, he will grant it to you in my Name. So far you have not asked for anything, in my Name; ask, and you will receive, so that your joy may be complete.

I have spoken to you of all this in figures; a time is coming, however, when I shall not speak any longer to you in figures,

but shall tell you about the Father plainly. You will ask, at that time, in my Name; and I do not say that I will intercede with the Father for you; for the Father himself loves you, because you have loved me, and have believed that I came from the Father. I came out from the Father, and have come into the world; and now I am to leave the world, and go to the Father."

"At last," exclaimed the disciples, "you are using plain words and not speaking in figures at all. Now we are sure that you know everything, and need not wait for any one to question you. This makes us believe that you did come from God."

"Do you believe that already?" Jesus answered. "Listen! a time is coming—indeed it has already come—when you are to be scattered, each going his own way, and to leave me alone; and yet I am not alone, because the Father is with me. I have spoken to you in this way, so that in me you may find peace. In the world you will find trouble; yet, take courage! I have conquered the world."

CHAPTER SIXTY-THREE

Thursday

The Intercessory Prayer of Christ

John 17:1–26

After saying this, Jesus raised his eyes heavenwards, and said:

"Father, the hour has come; honour thy Son, that thy Son may honour thee; even as thou gavest him power over all mankind, that he should give Immortal Life to all those whom thou hast given him. And the Immortal Life is this—to know thee the one true God, and Jesus Christ whom thou hast sent as thy Messenger. I have honoured thee on earth by completing the work which thou hast given me to do; and now do thou honour me, Father, at thy own side, with the honour which I had at thy own side before the world began.

I have revealed thee to those whom thou gavest me from the world; they were thy own, and thou gavest them to me; and they have laid thy Message to heart. They recognize now that everything that thou gavest me was from thee; for I have given them the teaching which thou gavest me, and they received it, and clearly understood that I came from thee, and they believed that thou hast sent me as thy Messenger. I intercede for them; I am not interceding for the world, but for those whom thou hast given me, for they are thy own—all that is mine is thine, and all that is thine is mine—and I am honoured in them. Now I am to be in this world no longer, but they are still to be

in the world, and I am to come to thee. Holy Father, keep them by that revelation of thy Name which thou hast given me, that they may be one, as we are. Whilst I was with them, I kept them by that revelation, and I have guarded them; and not one of them has been lost, except that lost soul—in fulfilment of Scripture. But now I am to come to thee; and I am speaking thus, while still in the world, that they may have my own joy, in all its fullness, in their hearts. I have given them thy Message; and the world hated them, because they do not belong to the world, even as I do not belong to the world. I do not ask thee to take them out of the world, but to keep them from Evil. They do not belong to the world, even as I do not belong to the world. Consecrate them by the Truth; thy Message is Truth. Just as thou hast sent me as thy Messenger to the world, so I send them as my Messengers to the world. And it is for their sakes that I am consecrating myself so that they also may be truly consecrated.

But it is not only for them that I am interceding, but also for those who believe in me through their Message, that they all may be one—that as thou, Father, art in union with me and I with thee, so they also may be in union with us—and so the world may believe that thou hast sent me as thy Messenger. I have given them the honour which thou hast given me, that they may be one as we are one—I in union with them and thou with me—that so they may be perfected in their union, and thus the world may know that thou hast sent me as thy Messenger, and that thou hast loved them as thou hast loved me. Father, my desire for all those whom thou hast given me is that they may be with me where I am, so that they may see the honour which thou hast given me; for thou didst love me before the beginning of the world. O righteous Father, though the world did not know thee, I know thee; and these men knew that thou hast sent me as thy Messenger. I have made thee known to them, and will do so still; that the love that thou hast had for me may be in their hearts, and that I may be in them also."

CHAPTER SIXTY-FOUR

Friday

The Agony in Gethsemane

Matt. 26:36–46 Cm. Mark 14:26, 32–42; Luke 22:39–46; John 18:1

Then Jesus came with them to a garden called Gethsemane, and he said to his disciples:

"Sit down here while I go and pray yonder." Taking with him Peter and the two sons of Zebediah, he began to show signs of sadness and deep distress of mind.

"I am sad at heart," he said, "sad even to death; wait here, and watch with me."
Going on a little further, he threw himself on his face in prayer.
"My Father," he said, "if it is possible, let me be spared this cup; only, not as I will, but as thou willest."
Then he came to his disciples, and found them asleep.
"What!" he said to Peter, "could none of you watch with me for an hour? Watch and pray, that you may not fall into temptation. True, the spirit is eager, but human nature is weak."
Again, a second time, he went away, and prayed.
"My Father," he said, "if I cannot be spared this cup, but must drink it, thy will be done!"
And coming back again he found them asleep, for their eyes were heavy. So he left them, and went away again, and prayed a third time, again saying the same words.
Then he came to the disciples, and said:
"Sleep on now, and rest yourselves. Hark! my time is close at hand, and the Son of Man is being betrayed into the hands of wicked men. Up, and let us be going. Look! my betrayer is close at hand."

The Betrayal and Arrest

Matt. 26:47-56
Cm. Mark 14:43-52; Luke 22:47-53; John 18:1-11
Mark 14:51-52

And, while he was still speaking, Judas, who was one of the Twelve, came in sight; and with him was a great crowd of people, with swords and clubs, sent from the Chief Priests and Councillors of the Nation. Now the betrayer had arranged a signal with them.
"The man whom I kiss," he had said, "will be the one; arrest him."
So he went up to Jesus at once, and exclaimed: "Welcome, Rabbi!" and kissed him; on which Jesus said to him:
"Friend, do what you have come for."
Thereupon the men went up, seized Jesus, and arrested him. Suddenly one of those who were with Jesus stretched out his hand, and drew his sword, and striking the High Priest's servant, cut off his ear.
"Sheathe your sword," Jesus said, "for all who draw the sword will be put to the sword. Do you think that I cannot ask my Father for help, when he would at once send to my aid more than twelve legions of angels? But in that case how would the Scriptures be fulfilled, which say that this must be?"
Jesus at the same time said to the crowds:
"Have you come out, as if after a robber, with swords and clubs, to take me? I have sat teaching day after day in the Temple Courts, and yet you did not arrest me."
The whole of this occurred in fulfilment of the Prophetic Scriptures.

Then the disciples all forsook him and fled.

One young man did indeed follow him, wrapped only in a linen sheet. They tried to arrest him; but he left the sheet in their hands, and fled naked.

CHAPTER SIXTY-FIVE

Friday

The Trial before the Jewish Authorities

John 18:12–24
Cm. Matt. 26:57–27:10; Mark 14:53–72; 15:1
Luke 22:54–71

So the soldiers of the garrison, with their Commanding Officer and the Jewish police, arrested Jesus and bound him, and took him first of all to Annas. Annas was the father-in-law of Caiaphas, who was High Priest that year. It was Caiaphas who had counselled the Jews, that it was best that one man should die for the people.

Before Annas, the High Priest

John 18:19–24

The High Priest questioned Jesus about his disciples and about his teaching.

"For my part," answered Jesus, "I have spoken to all the world openly. I always taught in some Synagogue, or in the Temple Courts, places where all the Jews assemble, and I never spoke of anything in secret. Why question me? Question those who have listened to me as to what I have spoken about to them. They must know what I said."

When Jesus said this, one of the police-officers, who was standing near, gave him a blow with his hand.

"Do you answer the High Priest like that?" he exclaimed.

"If I said anything wrong, give evidence about it," replied Jesus; "but if not, why do you strike me?"

Annas sent him bound to Caiaphas the High Priest.

Before Caiaphas, the High Priest

Matt. 26:57–68
Ps. 110:1
Dan. 7:13

Those who had arrested Jesus took him to Caiaphas, the High Priest, where the Teachers of the Law and the Councillors had assembled. Peter followed him at a distance as far as the court-yard of the High Priest, and went in and sat down among the police-officers, to see the end. Meanwhile the Chief Priests and the whole of the High Council were trying to get such false evidence against Jesus, as would warrant putting him to death, but they did not find any, although many came forward with false evidence. Later on, however, two men came forward and said:

"This man said 'I am able to destroy the Temple of God' and to build it in three days.'"

Then the High Priest stood up, and said to Jesus:

"Have you no answer? What is this evidence which these men are giving against you?"

But Jesus remained silent. On this the High Priest said to him:

"I adjure you, by the Living God, to tell us whether you are the Christ, the Son of God."

"It is true," Jesus answered; "moreover I tell you all that hereafter you shall 'see the Son of Man sitting on the right hand of the Almighty, and coming on the clouds of the heavens.'"

Then the High Priest tore his robes.

"This is blasphemy!" he exclaimed. "Why do we want any more witnesses? You have just heard his blasphemy! What is your decision?"

They answered:

"He deserves death."

Then they spat in his face, and struck him, while others dealt blows at him, saying as they did so:

"Now play the Prophet for us, you Christ! Who was it that struck you?"

Peter Denies Jesus

Matt. 26:69–27:2

Peter, meanwhile, was sitting outside in the court-yard; and a maidservant came up to him, and exclaimed:

"Why, you were with Jesus the Galilaean!"

But Peter denied it before them all.

"I do not know what you mean," he replied.

When he had gone out into the gateway, another maid saw him, and said to those who were there:

"This man was with Jesus of Nazareth!"

Again he denied it with an oath:

"I do not know the man!"

But soon afterwards those who were standing by came up and said to Peter:

"You also are certainly one of them; why, your very way of speaking proves it!"

Then Peter began to swear, with most solemn imprecations:

"I do not know the man."

At that moment a cock crowed; and Peter remembered the words which Jesus had said—'Before a cock has crowed, you will disown me three times'; and he went outside, and wept bitterly.

At daybreak all the Chief Priests and the Councillors of the Nation consulted together against Jesus, to bring about his death. They put him in chains, and led him away, and gave him up to the Roman Governor, Pilate.

The End of Judas

Matt. 27:3–10
Zech. 11:13

Then Judas, who betrayed him, seeing that Jesus was condemned, repented of what he had done, and returned the thirty pieces of silver to the Chief Priests and Councillors.

"I did wrong in betraying a good man to his death," he said.

"What has that to do with us?" they replied. "You must see to that yourself."

Judas flung down the pieces of silver in the Temple, and left; and went away and hanged himself. The Chief Priests took the pieces of silver, but they said:

"We must not put them into the Temple treasury, because they are blood-money."

So, after consultation, they bought with them the 'Potter's Field' for a burial-ground for foreigners; and that is why that field is called the 'Field of Blood' to this very day. Then it was that these words spoken by the Prophet Jeremiah were fulfilled—

> 'They took the thirty pieces of silver, the price of him who was valued, whom some of the people of Israel valued and gave them for the Potter's field, as the lord commanded me.'

CHAPTER SIXTY-SIX

Friday

The Trial before Pilate

Mark 15:1
Cm. Matt. 27:2, 11–31; Mark 15:1–20; Luke 23:1–25; John 18:28–19:16;
John 18:28–30
Luke 23:2
John 18:31–38

As soon as it was daylight, the Chief Priests after holding a consultation with the Councillors and Teachers of the Law—that is to say, the whole High Council—put Jesus in chains, and took him away, and gave him up to Pilate.

But they did not enter the Government House themselves, lest they should become 'defiled,' and so be unable to eat the Passover. Therefore Pilate came outside to speak to them.

"What charge do you bring against this man?" he asked.

"If he had not been a criminal, we should not have given him up to you," they answered.

And they began to accuse him:

"This is a man whom we found misleading our people, preventing them from paying taxes to the Emperor, and giving out that he himself is 'Christ, a King.'"

"Take him yourselves," said Pilate, "and try him by your own Law."

"We have no power to put any one to death," the Jews replied—in fulfilment of what Jesus had said when indicating the death that he was destined to die.

After that, Pilate went into the Government House again, and calling Jesus up, asked him:

"Are you the King of the Jews?"

"Do you ask me that yourself?" replied Jesus, "or did others say it to you about me?"

"Do you take me for a Jew?" was Pilate's answer. "It is your own nation and the Chief Priests who have given you up to me. What have you done?"

"My kingly power," replied Jesus, "is not due to this world. If it had been so, my servants would be doing their utmost to prevent my being given up to the Jews; but my kingly power is not from the world."

"So you are a King after all!" exclaimed Pilate.

"Yes, it is true I am a King," answered Jesus. "I was born for this, I have come into the world for this—to bear testimony to the Truth. Every one who is on the side of Truth listens to my voice."

"What is Truth?" exclaimed Pilate.

After saying this, he went out to the Jews again, and said:

"For my part, I find nothing with which he can be charged.

But they insisted:

"He is stirring up the people by his teaching all through Judaea; he began with Galilee and has now come here."

Hearing this, Pilate asked if the man was a Galilaean; and, having satisfied himself that Jesus came under Herod's jurisdiction, he sent him to Herod, who also was at Jerusalem at the time. When Herod saw Jesus, he was exceedingly pleased, for he had been wanting to see him for a long time, having heard a great deal about him; and he was hoping to see some sign given by him. So he questioned him at some length, but Jesus made no reply. Meanwhile the Chief Priests and the Teachers of the Law stood by and vehemently accused him. And Herod, with his soldiers, treated Jesus with scorn; he mocked him by throwing a gorgeous robe round him, and then sent him back to Pilate. And Herod and Pilate became friends that very day, for before that there had been ill-will between them.

The Hearing before Herod

Luke 23:5–12

Before Pilate Again

Luke 23:13–18
Mark 15:6–13

So Pilate summoned the Chief Priests, and the leading men, and the people, and said to them:

"You brought this man before me charged with misleading the people; and yet, for my

part, though I examined him before you, I did not find this man to blame for any of the things of which you accuse him; nor did Herod either; for he has sent him back to us. And, as a fact, he has not done anything deserving death; so I shall have him scourged, and then release him."

But they began to shout as one man:

"Kill this fellow, but release Barabbas for us."

Now, at the Feast, Pilate used to grant the people the release of any one prisoner whom they might ask for. A man called Barabbas was in prison, with the rioters who had committed murder during a riot. So, when the crowd went up and began to ask Pilate to follow his usual custom, he answered:

"Do you want me to release the 'King of the Jews' for you?"

For he was aware that it was out of jealousy that the Chief Priests had given Jesus up to him. But the Chief Priests incited the crowd to get Barabbas released instead. Pilate, however, spoke to them again:

"What shall I do then with the man whom you call the 'King of the Jews?'"

Again they shouted: "Crucify him!"

While he was still on the Bench, his wife sent this message to him—

"Do not have anything to do with that good man, for I have been very unhappy to-day in a dream on account of him."

But the Chief Priests and the Councillors persuaded the crowds to ask for Barabbas, and to kill Jesus. The Governor, however, said to them:

The Release of Barabbas Demanded

Matt. 27:19–26

"Which of these two do you wish me to release for you?"

"Barabbas," they answered.

"What then," Pilate asked, "shall I do with Jesus who is called 'Christ'?"

"Let him be crucified," they all replied.

"Why, what harm has he done?" he asked.

But they kept shouting furiously: "Let him be crucified!"

When Pilate saw that his efforts were unavailing, but that, on the contrary, a riot was beginning, he took some water, and washed his hands in the sight of the crowd, saying as he did so:

"I am not answerable for this bloodshed; you must see to it yourselves."

And all the people answered:

"His blood be on our heads and on our children's!"

Then Pilate released Barabbas to them.

Jesus Scourged

John 19:1–16

After that, Pilate had Jesus scourged. The soldiers made a crown with some thorns and put it on his head and threw a purple robe around him. They kept coming up to him and saying: "Long live the King of the Jews!" and they gave him blow after blow with their hands. Pilate again came outside, and said to the people:

"Look! I am bringing him out to you, so that you may know that I find nothing with which he can be charged."

Then Jesus came outside, wearing the crown of thorns and the purple robe; and Pilate said to them:

"Here is the man!"

When the Chief Priests and the police-officers saw him, they shouted:

"Crucify him! Crucify him!"

"Take him yourselves and crucify him," said Pilate. "For my part, I find nothing with which he can be charged."

"But we," replied the Jews, "have a Law, under which he deserves death for making himself out to be the Son of God."

When Pilate heard what they said, he became still more alarmed; and, going into the Government House again, he said to Jesus:

"Where do you come from?"

But Jesus made no reply. So Pilate said to him:

"Do you refuse to speak to me? Do not you know that I have power to release you, and have power to crucify you?"

"You would have no power over me at all," answered Jesus, "if it had not been given you from above; and, therefore, the man who betrayed me to you is guilty of the greater sin."

This made Pilate anxious to release him; but the Jews shouted:

"If you release that man, you are no friend of the Emperor! Any one who makes himself out to be a King is setting himself against the Emperor!"

On hearing what they said, Pilate brought Jesus out, and took his seat upon the Bench at a place called 'The Stone Pavement'—in Hebrew 'Gabbatha.' It was the Passover Preparation Day, and about noon. Then he said to the Jews:

"Here is your King!"

At that the people shouted:

"Kill him! Kill him! Crucify him!"

"What! shall I crucify your King!" exclaimed Pilate.

"We have no King but the Emperor," replied the Chief Priests; whereupon Pilate gave Jesus up to them to be crucified.

[CHAPTER SIXTY-SEVEN

Friday

The Crucifixion

Luke 23:26–32
Cm. Matt. 27:32–56; Mark 15:21–41; Luke 23:26–49
John 19.16–37
Hos. 10:8; Ps. 22:16; Zech. 12:10

And, as they were leading Jesus away, they laid hold of Simon from Cyrene, who was on his way in from the country, and they put the cross on his shoulders, for him to carry it behind Jesus. There was a great crowd of people following him, many being women who were beating their breasts and wailing for him. So Jesus turned and said to them:

"Women of Jerusalem, do not weep for me, but weep for yourselves and for your children. A time, I tell you, is coming, when it will be said—'Happy are the women who are barren, and those who have never borne children or nursed them!' At that time people will begin to say to the mountains 'Fall on us,' and to the hills 'Cover us.' If what you see is done while the tree is green, what will happen when it is dry?"

There were two others also, criminals, led out to be executed with Jesus.

Golgotha

Mark 15:22–24
Ps. 69:21; 22:18

Luke 23:34
Ps. 22:18

John 19:19–22
Mark 15:27–32
Ps. 22:7

John 19:23–27
Ps. 22:18

They brought Jesus to the place which was known as Golgotha—a name which means 'Place of a Skull.' There they offered him drugged wine; but Jesus refused it. Then they crucified him.

[Then Jesus said:

"Father, forgive them; they do not know what they are doing."]

Pilate also had these words written and put over the cross—

'JESUS OF NAZARETH, THE KING OF THE JEWS.'

These words were read by many of the Jews, because the place where Jesus was crucified was near the city; and they were written in Hebrew, Latin, and Greek. The Jewish Chief Priests said to Pilate:

"Do not write 'The King of the Jews,' but write what the man said—'I am King of the Jews.'" But Pilate answered:

"What I have written, I have written."

And with him they crucified two robbers, one on the right, and the other on the left. The passers-by railed at him, shaking their heads, as they said:

"Ah! you who 'destroy the Temple and build one in three days,' come down from the cross and save yourself!"
In the same way the Chief Priests, with the Teachers of the Law, said to one another in mockery:
"He saved others, but he cannot save himself! Let the Christ, the 'King of Israel,' come down from the cross now, that we may see it and believe."
Even the men who had been crucified with Jesus reviled him.

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares—a share for each soldier—and they took the coat also. The coat had no seam, being woven in one piece from top to bottom. So they said to one another:
"Do not let us tear it, but let us cast lots for it, to see who shall have it." This was in fulfilment of the words of Scripture—

'They shared my clothes among them,
And over my clothing they cast lots.'

That was what the soldiers did. Meanwhile near the cross of Jesus were standing his mother and his mother's sister, as well as Mary the wife of Clopas and Mary of Magdala. When Jesus saw his mother, and the disciple whom he loved, standing near, he said to his mother:
"There is your son."
Then he said to that disciple:
"There is your mother."
And from that very hour the disciple took her to live in his house.

The Penitent Robber

Luke 23:39–44
Matt. 27:45–49
Ps. 22:1; Ps. 69:21
John 19:28–30
Ps. 69:21

One of the criminals who were hanging beside Jesus railed at him.
"Are not you the Christ? Save yourself and us," he said.
But the other rebuked him.
"Have not you," he said, "any fear of God, now that you are under the same sentence? And we justly so, for we are only reaping our deserts, but this man has not done anything wrong. Jesus," he went on, "do not forget me when you have come to your Kingdom."
And Jesus answered:
"I tell you, this very day you shall be with me in Paradise."
It was nearly mid-day, when a darkness came over the whole country, lasting till three in the afternoon, the sun being eclipsed.

And about three Jesus called out loudly:
"Eloi, Eloi, lema sabacthani"—that is to say, 'O my God, my God, why hast thou forsaken me?'

Some of those standing by heard this, and said:
"This man is calling for Elijah!"
One of them immediately ran and took a sponge, and filling it with common wine, put it on the end of a rod, and offered it to him to drink. But the rest said:
"Wait and let us see if Elijah is coming to save him."

Afterwards, knowing that everything was now finished, Jesus said, in fulfilment of the words of Scripture:
"I am thirsty."
There was a bowl standing there full of common wine; so they put a sponge soaked in the wine on the end of a hyssop-stalk, and held it up to his mouth. When Jesus had received the wine, he exclaimed:
"All is finished!"

The Death of Jesus

Luke 23:46, 47
Ps. 31:5

Then Jesus, with a loud cry, said:
"Father, into thy hands I commit my spirit."
And with these words he expired.

Matt. 27:49–56
John 19:31–37
Exod. 12:46
Zech. 12:10

The Roman Captain, on seeing what had happened, praised God, exclaiming:
"This must have been a good man"!

Luke 23:48, 49
Ps. 38:11

[However another man took a spear, and pierced his side; and water and blood flowed from it.] . . Suddenly the Temple curtain was torn in two from top to bottom, the earth shook, the rocks were torn asunder, the tombs opened, and the bodies of many of God's People who had fallen asleep rose, and they, leaving their tombs, went, after the resurrection of Jesus, into the Holy City, and appeared to many people. The Roman Captain, and the men with him who were watching Jesus, on seeing the earthquake and all that was happening, became greatly frightened and exclaimed:
"This must indeed have been God's Son!"
There were many women there, watching from a distance, who had accompanied Jesus from Galilee and had been attending on him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebediah's sons.

It was the Preparation Day, and so, to prevent the bodies from remaining on the crosses during the Sabbath (for that Sabbath was a great day), the Jews asked Pilate to have the legs broken and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and then those of the other who had been crucified with Jesus; but, on coming to him, when they saw that he was already dead, they did not break his legs. One of the soldiers, however, pierced his

side with a spear, and blood and water immediately flowed from it. This is the statement of one who actually saw it—and his statement may be relied upon, and he knows that he is speaking the truth—and it is given in order that you also may be convinced. For all this took place in fulfilment of the words of Scripture—

'Not one of its bones shall be broken.'

And there is another passage which says—

'They will look upon him whom they pierced.'

All the people who had collected to see the sight watched what occurred, and then went home beating their breasts. All the friends of Jesus had been standing at a distance, with the women who accompanied him from Galilee, watching all this.

The Burial

Mark 15:42-45
Cm. Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42
John 19:39-42
Mark 15:46, 47

The evening had already fallen, when, as it was the Preparation Day—the day before the Sabbath—Joseph from Ramah, a Councillor of good position, who was himself living in expectation of the Kingdom of God, came and ventured to go in to see Pilate, and to ask for the body of Jesus. But Pilate was surprised to hear that he had already died. So he sent for the Officer, and asked if he were already dead; and on learning from the Officer that it was so, he gave the corpse to Joseph.

Nicodemus, too—the man who had formerly visited Jesus by night—came with a roll of myrrh and aloes, weighing nearly a hundred pounds. They took the body of Jesus, and wound it in linen with the spices, accroding to the Jewish mode of burial. At the place where Jesus had been crucified there was a garden, and in the garden a newly-made tomb in which no one had ever been laid. And so, because of its being the Preparation Day, and as the tomb was close at hand, they laid Jesus there.

And then rolled a stone up against the entrance of the tomb. Mary of Magdala and Mary, the mother of Joseph, were watching to see where he was laid.

The Watch at the Sepulchre

Matt. 27:62-66

The next day—that is, the day following the Preparation-Day—the Chief Priests and Pharisees came in a body to Pilate, and said: "Sir, we remember that, during his lifetime, that impostor said 'I shall rise after three days.' So order the tomb to be made secure till the third day. Otherwise his

disciples may come and steal him, and then say to the people 'He has risen from the dead,' when the latest imposture will be worse than the first."

"You may have a guard," was Pilate's reply; "go and make the tomb as secure as you can."

So they went and made the tomb secure, by sealing the stone in presence of the guard.

SECTION NINE

THE RISEN LIFE

From the Resurrection
until the Ascension

CHAPTERS SIXTY-EIGHT TO SEVENTY

CHAPTER SIXTY-EIGHT

The Risen Lord

The Resurrection

Matt 28:1–4
Cm. Matt. 28:1–10
Mark 16:1–11
Luke 23:56–24:12

After the Sabbath, as the first day of the week began to dawn, Mary of Magdala and the other Mary had gone to look at the grave, when suddenly a great earthquake occurred. For an angel of the Lord descended from Heaven, and came and rolled away the stone, and seated himself upon it. His appearance was as dazzling as lightning, and his clothing was as white as snow; and, in their terror of him, the men on guard trembled violently and became like dead men.

The First Appearance—to Mary Magdalene

John 20:1–18
Cm. Mark 16:9–11

On the first day of the week, early in the morning, while it was still dark, Mary of Magdala went to the tomb, and saw that the stone had been removed. So she came running to Simon Peter, and to that other disciple who was Jesus' friend, and said to them:

" They have taken away the Master out of the tomb, and we do not know where they have laid him! "

Upon this, Peter started off with that other disciple, and they went to the tomb. The two began running together; but the other disciple ran faster than Peter, and reached the tomb first. Stooping down, he saw the linen wrappings lying there, but did not go in. Presently Simon Peter came following behind him, and went into the tomb; and he looked at the linen wrappings lying there, and the cloth which had been upon Jesus' head, not lying with the wrappings, but rolled up on one side, separately. Then the other disciple, who had reached the tomb first, went inside too, and he saw for himself and was convinced. For they did not then understand the passage of Scripture which says that Jesus must rise again from the dead. The disciples then returned to their companions.

Meanwhile Mary was standing close outside the tomb, weeping. Still weeping, she leant forward into the tomb, and perceived two angels clothed in white sitting there, where the body of Jesus had been lying, one where the head and the other where the feet had been.

" Why are you weeping? " asked the angels.

"They have taken my Master away," she answered, "and I do not know where they have laid him."
After saying this, she turned round, and looked at Jesus standing there, but she did not know that it was Jesus.
"Why are you weeping? Whom are you seeking?" he asked.
Supposing him to be the gardener, Mary answered:
"If it was you, Sir, who carried him away, tell me where you have laid him, and I will take him away myself."
"Mary!" said Jesus.
She turned round, and exclaimed in Hebrew:
"Rabboni!" (or, as we should say, 'Teacher').
"Do not hold me," Jesus said; "for I have not yet ascended to the Father. But go to my Brothers, and tell them that I am ascending to him who is my Father and their Father, my God and their God."
Mary of Magdala went and told the disciples that she had seen the Master, and that he had said this to her.

The Appearance to the Women

Luke 23:55–24:1
Mark 16:3, 4
Luke 24:2–8
Matt. 28:8–10
Luke 24:10, 11

The women who had accompanied Jesus from Galilee followed, and saw the tomb and how the body of Jesus was laid, and then went home, and prepared spices and perfumes.
During the Sabbath they rested, as directed by the commandment. But very early on the first day of the week they went to the tomb, taking with them the spices that they had prepared.

They were saying to one another:
"Who will roll away the stone for us from the entrance of the tomb?"
But, on looking up,

They found that the stone had been rolled away from the tomb; and, on going into it, they could not find the body [of the Lord Jesus]. While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing. But, when in their fear the women bowed their faces to the ground, the men said to them:
"Why are you looking among the dead for him who is living? [He is not here; but he has risen.] Remember how he spoke to you before he left Galilee—how he said that the Son of Man must be betrayed into the hands of wicked men, and be crucified, and rise again on the third day."
Then they remembered the words of Jesus.

On this they left the tomb quickly, in awe and great joy, and ran to tell the news to the disciples. Suddenly Jesus met them.
"Welcome!" he said.

The women went up to him, and clasped his feet, bowing to the ground before him. Then Jesus said to them:

"Do not be afraid; go and tell my brothers to set out for Galilee, and they shall see me there."

There were Mary of Magdala, and Joanna, and Mary, the mother of James. The other women, too, spoke about this to the Apostles. What they said seemed to the Apostles mere nonsense, and they did not believe them.

The Report of the Watch

Matt. 28:11–15

While they were still on their way, some of the guard came into the city, and reported to the Chief Priests everything that had happened. So they and the Councillors met and, after holding a consultation, gave a large sum of money to the soldiers, and told them to say that his disciples came in the night, and stole him while they were asleep; "and should this matter come before the Governor," they added, "we will satisfy him, and see that you have nothing to fear."

So the soldiers took the money, and did as they were instructed. And this story has been current among the Jews from that day to this.

CHAPTER SIXTY-NINE

The Risen Lord

The Appearance to Two Disciples on the Way to Emmaus

Luke 24:13–35
Cm. Mark 16:12, 13

It happened that very day that two of the disciples were going to a village called Emmaus, which was about seven miles from Jerusalem, talking together, as they went, about all that had just taken place. While they were talking about these things and discussing them, Jesus himself came up and went on their way with them; but their eyes were blinded so that they could not recognize him.

"What is this that you are saying to each other as you walk along?" Jesus asked.

They stopped, with sad looks on their faces, and then one of them, whose name was Cleopas, said to Jesus:

"Are you staying by yourself at Jerusalem, that you have not heard of the things that have happened there within the last few days?"

"What things do you mean?" asked Jesus.

"Why, about Jesus of Nazareth," they answered, "who, in the eyes of God and all the people was a Prophet, whose power was felt in both his words and actions; and how the Chief Priests and our leading men gave him up to be sentenced

to death, and afterwards crucified him. But we were hoping that he was the Destined Deliverer of Israel; yes, and besides all this, it is now three days since these things occurred. And what is more, some of the women among us have greatly astonished us. They went to the tomb at daybreak and, not finding the body of Jesus there, came and told us that they had seen a vision of angels who told them that he was alive. So some of our number went to the tomb and found everything just as the women had said; but they did not see Jesus."

Then Jesus said to them:

"O foolish men, slow to accept all that the Prophets have said! Was not the Christ bound to undergo this suffering before entering upon his Glory?"

Then, beginning with Moses and all the Prophets, he explained to them all through the Scriptures the passages that referred to himself. When they got near the village to which they were walking, Jesus appeared to be going further; but they pressed him not to do so.

"Stay with us," they said, "for it is getting towards evening, and the sun is already low."

So Jesus went in to stay with them. After he had taken his place at table with them, he took the bread and said the blessing, and broke it, and gave it to them. Then their eyes were opened and they recognized him; but he disappeared from their sight.

"How our hearts glowed," the disciples said to each other, "while he was talking to us on the road, and when he explained the Scriptures to us!"

Then they immediately got up and returned to Jerusalem, where they found the Eleven and their companions all together, who told them that the Master had really risen, and had appeared to Simon. So they also related what had happened during their walk, and how they had recognized Jesus at the Breaking of the Bread.

The Appearance to the Disciples—Thomas being Absent

John 20:19
Cm. John 20:19–25
Luke 24:36–43
Mark 16:14
Luke 24:37–43
John 20:21–25

In the evening of the same day—the first day of the week—after the doors of the room, in which the disciples were, had been shut for fear of the Jews, Jesus came and stood among them and said: "Peace be with you."

In their terror and alarm they thought they saw a spirit, but Jesus said to them:

"Why are you so startled? and why do doubts arise in your minds? Look at my hands and my feet, and you will know that it is I. Feel me, and look at me, for a spirit has not flesh and bones, as you see that I have."

[After saying this he showed them his hands and his feet.]

While they were still unable to believe it all for very joy, and were wondering if it were true, Jesus said to them:

"Have you anything here to eat?"

They handed him a piece of broiled fish, and he took it and ate it before their eyes.

The disciples were filled with joy when they saw the Master. Again Jesus said to them: "Peace be with you. As the Father has sent me as his Messenger, so I am sending you."

After saying this, he breathed on them, and said:

"Receive the Holy Spirit; if you remit any one's sins, they have been remitted; and, if you retain them, they have been retained."

But Thomas, one of the Twelve, called 'The Twin,' was not with them when Jesus came; so the rest of the disciples said to him: "We have seen the Master!"

"Unless I see the marks of the nails in his hands," he exclaimed, "and put my finger into the marks, and put my hand into his side, I will not believe it."

CHAPTER SEVENTY

The Risen Lord

A Week Later. The Appearance to the Disciples with Thomas Present

John 20:26–29

A week later the disciples were again in the house, and Thomas with them. After the doors had been shut, Jesus came and stood among them, and said: "Peace be with you." Then he said to Thomas:

"Place your finger here, and look at my hands; and place your hand here, and put it into my side; and do not refuse to believe, but believe."

And Thomas exclaimed:

"My Master, and my God!"

"Is it because you have seen me that you have believed?" said Jesus. "Blessed are they who have not seen, and yet have believed!"

The Appearance to Seven Disciples by the Sea of Galilee

John 21:1–14

Later on, Jesus showed himself again to the disciples by the Sea of Tiberias. It was in this way:—Simon Peter, Thomas, who was called 'The Twin,' Nathanael of Cana in Galilee, Zebediah's sons, and two other disciples of Jesus, were together, when Simon Peter said: "I am going fishing."

"We will come with you," said the others.

They went out and got into the boat, but caught nothing that night. Just as day was breaking, Jesus came and stood on the beach; but the disciples did not know that it was he.

"My children," he said, "have you anything to eat?"

"No," they answered.

"Cast your net to the right of the boat," he said, "and you will find fish."

So they cast the net, and now they could not haul it in on account of the quantity of fish. Upon this the disciple whom Jesus loved said to Peter:

"It is the Master!"

When Simon Peter heard that it was the Master, he fastened his coat round him (for he had taken it off), and threw himself into the Sea. But the rest of the disciples came in the boat (for they were only about a hundred yards from shore), dragging the net full of fish. When they had come ashore, they found a charcoal fire ready, with some fish already on it, and some bread as well.

"Bring some of the fish which you have just caught," said Jesus. So Simon Peter got into the boat and hauled the net ashore full of large fish, a hundred and fifty-three of them; and yet, although there were so many, the net had not been torn.

And Jesus said to them: "Come and breakfast."

Not one of the disciples ventured to ask him who he was, knowing that it was the Master. Jesus went and took the bread and gave it to them, and the fish too. This was the third time that Jesus showed himself to the disciples after he had risen from the dead.

Parting Words to Peter
John 21:15–23

When breakfast was over, Jesus said to Simon Peter:

"Simon, son of John, do you love me more than the others?"

"Yes, Master," he answered, "you know that I am your friend."

"Feed my lambs," said Jesus.

Then, a second time, Jesus asked:

"Simon, son of John, do you love me?"

"Yes, Master," he answered, "you know that I am your friend."

"Tend my sheep," said Jesus.

The third time, Jesus said to him:

"Simon, son of John, are you my friend?"

Peter was hurt at his third question being 'Are you my friend?' and exclaimed:

"Master, you know everything! You can tell that I am your friend."

"Feed my sheep," said Jesus. "In truth I tell you," he continued, "when you were young, you used to put on your own girdle, and walk wherever you wished; but, when you have grown old, you will have to stretch out your hands, while some one else puts on your girdle, and takes you where you do not wish."

Jesus said this to show the death by which Peter was to honour God, and then he added: "Follow me."

Peter turned round, and saw the disciple whom Jesus loved following—the one who at the supper leant back on the Master's shoulder, and asked him who it was that would betray him. Seeing him, Peter said to Jesus:

"Master, what about this man?"

"If it is my will that he should wait till I come," answered Jesus, "what has that to do with you? Follow me yourself." So the report spread among the Brethren that that disciple was not to die; yet Jesus did not say that he was not to die, but said "If it is my will that he should wait till I come, what has that to do with you?"

The Testifying Disciple
John 21:24

It is this disciple who states these things, and who recorded them; and we know that his statement is true.

The Appearance in Galilee
Matt. 28:16–20
Mark 16:15–18
Matt. 28:20

The eleven disciples went to Galilee, to the mountain where Jesus told them to meet him; and, when they saw him, they bowed to the ground before him, although some felt doubtful.

Then Jesus came up, and spoke to them thus:

"All authority in heaven and on the earth has been given to me. Therefore go and make disciples of all the nations, baptizing them into the Faith of the Father, the Son, and the Holy Spirit, and teaching them to lay to heart all the commands that I have given you:

"Go into all the world, and proclaim the Good News to all creation. He who believes and is baptized shall be saved; but he who refuses to believe will be condemned. Moreover these signs shall attend those who believe. In my Name they shall drive out demons; they shall speak with 'tongues'; they shall take up serpents in their hands; and, if they drink any poison, it shall not hurt them; they will place their hands on sick people and they shall recover.

And, remember, I myself am with you every day until the close of the age."

Final Appearance and Parting Instructions

Luke 24:44–49

"This is what I told you," he said, "when I was still with you—that everything that had been written about me in the Law of Moses, the Prophets, and the Psalms, must be fulfilled." Then he enabled them to understand the meaning of the Scriptures, saying to them: "Scripture says that the Christ should suffer, and that he should rise again from the dead on the third day, and that repentance for forgiveness of sins should be proclaimed on his authority to all the nations—beginning at Jerusalem. You yourselves are to be witnesses to all this. And now I am myself about to send upon you that which my Father has promised. But you must remain in the city until you have been invested with power from above."

The Ascension

Luke 24:50–53
Mark 16:19, 20

After this, Jesus led them out as far as Bethany, and there raised his hands and blessed them. As he was in the act of blessing them, he left them [and was carried up into Heaven.] They [bowed to the ground before him and] returned to Jerusalem full of joy; and they were constantly in the Temple Courts, blessing God.

So the Lord Jesus, after he had spoken to them, was taken up into Heaven, and sat at the right hand of God. But they set out, and made the proclamation everywhere, the Lord working with them, and confirming the Message by the signs which attended it.

Conclusion of John's Gospel

John 20:30, 31
John 21:25

There were many other signs of his mission that Jesus gave in presence of the disciples, which are not recorded in this book; but these have been recorded that you may believe that Jesus is the Christ, the Son of God—and that, through your belief in his Name, you may have Life.

There are many other things which Jesus did; but, if every one of them were to be recorded in detail, I suppose that even the world itself would not hold the books that would be written.

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